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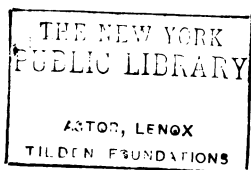
PROPHETIC BIOGRAPHY
OF
JESUS CHRIST

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PROPHETIC BIOGRAPHY

OF

JESUS CHRIST



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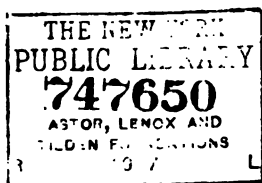
REV. VIGILIUS H. KRULL, C. PP. S.

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By V. H. Krull, C. PP. S.

INTRODUCTION.

For the last nineteen hundred years, millions of the best of human hearts have been full of ardent love and fondest affections for Jesus Christ. Witness the worship of Jesus Christ the world over. Early in the morning, frequently during the day, and in the evening, the church bells call countless numbers of devout Christians to the house of God, to adore our dear Savior. In every civilized country and even in the wild forests of Africa, wherever you find true and loyal Christians, Jesus Christ is praised not only at divine service in the church, but on innumerable occasions by pious people, who greet their fellow-Christians with this most appropriate salutation: "Praised be Jesus Christ!" to which the answer is given: "Now and forever. Amen." Rich and poor, young and old, educated and illiterate, men and women of every state of life among all the known races, give homage to Him whom our soul gratefully loves. Grand basilicas, magnificent churches, costly altars, beautiful tabernacles, and monstrances of gold glittering with precious stones among the many burning candles, as well as the cheering chimes of the bells, the organ's deep, majestic melody, the choir's cul-

tured voices, the heartfelt prayers of the Priests and the faithful at worship in the church or marching in prayerful procession through the streets: all this for the love of Jesus Christ may convince even the enemies of the cross that He is loved more than anyone else in this world.

Who would ever think of vowing voluntary poverty, purity, and humble obedience for the love of a merely human being? Such a thing is unheard-of. But for the love of Jesus Christ, thousands of the best men and women have made the triple vow and now lead a life of voluntary poverty, purity, and obedience. Jesus is God. For the love of God, they gladly make a lifelong sacrifice of the things which the world idolizes: riches, pleasures, and independence. What no sane person ever did for a merely human being, not even for an Alexander or a Napoleon or any hero, innumerable Christians have done, and thousands are still doing in every country; they lead a life of voluntary poverty, of holy purity, and humble obedience away from the turmoil of the world in the convents.

For the love of Jesus, heroic young men forego the riches and pleasures of life, and though they know positively that many a sacrifice will be demanded of them, the irresistible love of Jesus draws them to the sanctuary. Pure virgins leave their parents' comfortable homes, and bid farewell to the frivolities and fashions of a flattering world to serve Jesus with undivided hearts continually in

the convents. In every state of life, good Christians bear their daily crosses with resignation to God's will and with a ready and cheerful heart forgive the insulting enemy, all for the love of Jesus Christ.

Innocent hearts are throbbing with burning love for Jesus. Repentant souls, like Mary Magdalen of old, publicly manifest their strong attachment and warmth of affection to their merciful Savior. Those, who by some special grace of God gained knowledge of Him in later years of life, cling to Him with the faith and hope and love of a Saint Paul, so that nothing can ever separate them from the love of Jesus Christ. The whole civilized world gives honor to the day and year of His birth. Historians, very many of them unconsciously, point to Jesus as the central figure of the world's history. If this year is called 1916, we denote by this number that about 1916 years ago Jesus Christ was born. When we speak of things that happened in ancient times, we say: It was so many years before the coming of Christ; as for instance: Alexander the Great was king of Macedon 336—324; it simply means so many years before the coming of Christ. Jesus, the center of historic computation, is pre-eminently the center of safest hope and purest love.

That unsurpassable Latin Hymn, which is generally attributed to St. Bernard, "*Jesu dulcis memoria*," composed in the twelfth century and still sung in every Catholic Church, with its deep

devotional melody has brought tears of joy to the eyes of countless fervent Catholics; a sign that the author's tender heart revealed the affections of millions. With an apology to the saintly singer, I cite my imperfect translation of the first stanza:

"O Jesus, Thy sweet memory
Gives true and heartfelt joy to me;
But more than honey's taste can be
Is Thy sweet presence instantly.

The following pages have been written as a token of love for Jesus, our dear Redeemer. May they inspire the reader with gratitude and love for Him, who redeemed us with His Most Precious Blood.

A PROPHETIC BIOGRAPHY OF JESUS CHRIST.

AS a rule, the biography of a person is not written till after his death, seldom during his life-time, and never before his birth. But wonderful to relate, the life-story of Jesus Christ has been minutely told hundreds of years before He was born of the ever Blessed Virgin Mary. The Old Testament contains the biography of the promised Redeemer. These prophecies, depicting His life and work, were read not only by the descendants of Abraham, but even by the educated people among the Gentiles; for it is an historical fact that under the reign of Ptolemy Philadelphus, King of Egypt, these inspired books were translated into Greek about the year 270 before the coming of Christ. This translation, called the Septuagint, was read and studied by many of the learned men among the Gentiles. The Israelites read portions of the Old Testament in their synagogues.

Having used the Holy Bible for years as my meditation book and aided by the study of theology, I could not help noticing some of the most telling

prophecies concerning Jesus Christ, the Redeemer of the world. These I mean to quote and enlarge upon in the following paragraphs.

A Redeemer Promised.

WHEN God walked through the garden of pleasure in the afternoon air and finally stood among the trees of Paradise to hurl a curse upon the whole earth on account of the first sin, seeing our first parents remorseful and contrite, He tempered his woeful sentence of punishment with the promise of a future Redeemer and, pointing to the serpent, said: *"I will put enmities between thee and the woman, and thy seed and her seed: she shall crush thy head, and thou shalt lie in wait for her heel."* Gen. 3:15. The woman of promise shall bring forth a son who is to destroy the power of Satan; this is evidently the meaning of God's consoling promise tendered to our first parents on their first day of sin and misery. The first prophecy concerning the Redeemer hails from Paradise. A reminiscence of this promise has been preserved among all the various offspring of Adam and Eve unto this very day.

When God called Abram, He said to him: "Go forth out of thy country and from thy kindred, and of thy father's house, and come into the land which I shall shew thee. And I will make of thee a

great nation, and I will bless thee, and magnify thy name, and thou shalt be blessed. I will bless them that bless thee, and curse them that curse thee, and IN THEE shall all the kindred of the earth be blessed."

Gen. 12:1-3. After Abraham attempted to sacrifice his beloved son, Isaac, God said to him: "*And in thy seed shall all the nations be blessed.*" Gen. 22:18.

The same promise was made to Isaac, the son of Abraham: "*In thy seed shall all the nations of the earth be blessed.*" Gen. 26:4. When Jacob, the son of Isaac, had rested his weary head upon a stone and slept, whilst night overtook him on his journey to Haran, he saw in a vision the angels of God ascending and descending by a ladder which touched high heaven, and then the promise came to him: "IN THEE

and thy seed all the tribes of the earth SHALL BE BLESSED." Gen. 28:14. Joseph, the son of Jacob, heard this prophecy from the lips of his dying father: "*The blessings of thy father are strengthened with the blessings of his fathers: until the desire of the everlasting hills should come.*" Gen. 49:26. These and similar prophecies do not only foretell the coming of a Savior, in whom the nations shall be blessed; but they indicate and mark the direct line of his human ancestors.

St. Matthew gives the Savior's genealogy, and thus by enumerating His ancestors, verifies the promise made to Isaac: "*In thy seed shall all the nations of the earth be blessed,*" and clearly points out the Woman of Promise. He writes: "The book of the

St. Matthew gives the Savior's genealogy, and thus by enumerating His ancestors, verifies the promise made to Isaac: "*In thy seed shall all the nations of the earth be blessed,*" and clearly points out the Woman of Promise. He writes: "The book of the

generation of Jesus Christ, the son of David, *the son of Abraham. Abraham begot Isaac. And Isaac begot Jacob. And Jacob begot Judas and his brethren.* And Judas begot Phares and Zara of Thamar. And Phares begot Esron. And Esron begot Aram. And Aram begot Aminadab. And Aminadab begot Naason. And Naason begot Salmon. And Salmon begot Booz of Rahab. And Booz begot Obed of Ruth. And Obed begot Jesse. And Jesse begot David the king. And David the king begot Solomon of her that had been the wife of Urias. And Solomon begot Roboam. And Roboam begot Abia. And Abia begot Asa. And Asa begot Josaphat. And Josaphat begot Joram. And Joram begot Ozias. And Ozias begot Joatham. And Joatham begot Achaz. And Achaz begot Ezechias. And Ezechias begot Manasses. And Manasses begot Amon. And Amon begot Josias. And Josias begot Jechonias and his brethren in the transmigration of Babylon. And after the transmigration of Babylon, Jechonias begot Salathiel. And Salathiel begot Zorobabel. And Zorobabel begot Abiud. And Abiud begot Eliacim. And Eliacim begot Azor. And Azor begot Sadoc. And Sadoc begot Achim. And Achim begot Eliud. And Eliud begot Eleazar. And Eleazar begot Mathan. And Mathan begot Jacob. And Jacob begot Joseph, the husband of *Mary, of whom was born Jesus, who is called Christ.*" St. Matthew 1:1-16.

The Time Limit Indicated.


THE venerable old patriarch Jacob was lying on his death bed surrounded by his twelve sons and some of their children. The spirit of prophecy unfolded the future before his dim eyes. Whilst his feeble hand rested upon the head of his son Juda, Jacob uttered the following prophecy: *"The scepter shall not be taken away from Juda, nor a ruler from his thigh, till he come that is to be sent, and he shall be the expectation of nations."* Gen. 49:10. The literal signification of this prediction, as generally understood, is that Juda's descendants shall be rulers; and after they will have been deprived of the scepter, the symbol of power, the Savior, the expectation of nations, is to come. When Jesus was born, the scepter had passed from Juda, and the lofty eagle on the public buildings indicated that the Jews were under the sway of the Roman empire.

The Time More Exactly Specified.

DANIEL, one of the great prophets, had just finished a long and humble prayer, when God favored him with a vision concerning which he writes: "Now while I was yet speaking, and praying, and confessing my sins, and the sins of my people of Israel, and presenting my supplications in the sight of my God, for the holy moun-

tain of my God: as I was yet speaking in prayer, behold the man Gabriel, whom I had seen in the vision at the beginning, flying swiftly touched me at the time of the evening sacrifice. And he instructed me, and spoke to me, and said: O Daniel, I am now come forth to teach thee, and that thou mightest understand. From the beginning of thy prayers the word came forth: and I am come to shew it to thee, because thou art a man of desires: therefore do thou mark the word, and understand the vision. *Seventy weeks are shortened upon thy people, and upon thy holy city, that transgression may be finished, and sin may have an end, and iniquity may be abolished; and everlasting justice may be brought; and vision and prophecy may be fulfilled; and the saint of saints may be anointed. Know thou therefore, and take notice: that from the going forth of the word, to build up Jerusalem again, unto Christ the prince, there shall be seven weeks, and sixty-two weeks: and the street shall be built again, and the walls in straitness of times. And after sixty-two weeks Christ shall be slain: and the people that shall deny him shall not be his.*" Dan. 9:20-26.

In this prophecy a week denotes a week-year, i. e., a period of seven years. The seventy weeks in this vision mean seventy times seven, or 490. years. From the issuing of an edict to rebuild Jerusalem until the public life of Jesus, "unto Christ the prince," seven and sixty-two weeks (week-years), or 483 years, must expire.



Soon after, in the twentieth year of his reign, King Artaxerxes ordered Nehemias to rebuild the walls of Jerusalem; which, according to what I with many great historians consider to be the most reliable chronology, was 483 years previous to the public life of Jesus Christ.

Certain Signs of His Coming.

FROM among the very many signs foretold, which indicate the coming of the Savior of the world, I have selected the following from the Old Testament. The reader will observe that these prophecies, grand and telling as they are, form an excellent harmonious description of the world's Redeemer; one and all converge towards Jesus; all of them are fulfilled in Jesus, the promised Redeemer.

UNIVERSAL PEACE.—The prime revelation which came with our first parents from Paradise, that the power of Satan was to be destroyed by the Son of the Woman of Promise, was kept alive within the memory of the people not only in the Orient and in Virgil's poetry, but even in the forests and the islands of the most uncivilized nations. Inspired by God the two great prophets, Isaias and Jeremias, wrote that at the time of the advent of the world's Redeemer there would be universal peace.

"They shall turn their swords into ploughshares, and their spears into sickles: nation shall not lift up

sword against nation, neither shall they be exercised any more to war." Is. 2:4.

"In those days shall Juda be saved, and Jerusalem shall dwell securely: and this is the name that they shall call him, The Lord our just one." Jer. 33:16.

At the time of the birth of Jesus Christ the world was at peace, in the sense that no wars were waged. The Romans showed this by having the doors of the temple of Janus closed. Whenever the Roman soldiers went to war, they passed through the main portals of the temple of Janus. The portals then remained open as long as the war lasted. Now at the birth of Jesus Christ, these portals were closed to indicate that there was universal peace. And the angels sang: "Glory to God in the highest; and on earth peace to men of good will." St. Luke 2:14.

A STAR TO APPEAR.—Upon the urgent request of Balac, king of Moab, Balaam stood on the mountain viewing the Israelites, who encamped on the plains of Moab. The king wanted him to curse the chosen people. But Balaam, seeing the tents of Israel, was favored from on high with a vision and prophecied: "*A STAR SHALL RISE out of Jacob and a scepter shall spring up from Israel.*" Numbers 24:17.

Isaias wrote: "The people that walked in darkness, have seen a great light: to them that dwelt in the region of the shadow of death, light is risen." Is. 9:2.

At the same time that Jesus was born, a bright star was seen in the Orient; and out of the land of darkness the three magi came, following the course of the wonderful star, to seek and to find the newborn Savior, the light of the world. When the magi came to Jerusalem, they said: "We have seen his star in the east, and are come to adore him." St. Matth. 2:2.

THE SECOND TEMPLE.—As far as we can have any knowledge of the things previous to the coming of Christ, we know that there were but two temples erected to the service of the true God during a period of four thousand and more years. One of them was the magnificent temple of Solomon, which was built in the tenth century B. C., and destroyed about 400 years later. The second temple was built during the time of Esdras, Nehemias, and others, in the fifth century B. C., and was destroyed by the Roman soldiers under the leadership of Titus in the year 70 after Christ.

When the second temple was being erected, some of the older people who had seen the temple of Solomon, wept and complained that the second temple did not compare favorably with the first. This caused a great deal of grief. Whilst the good people lamented, God sent them his prophet Aggeus with the following message: "Thus saith the Lord of hosts: Yet one little while, and I will move the heaven and the earth, and the sea, and the dry land. And I will move all nations: AND THE DESIRED OF ALL NATIONS

SHALL COME: and I will fill this house with glory: saith the Lord of hosts. The silver is mine, and the gold is mine, saith the Lord of hosts. Great shall be the glory of this last house more than of the first, saith the Lord of hosts: and in this place I will give peace, saith the Lord of hosts." Aggeus 2:7-10.

The Blessed Virgin Mary and St. Joseph "brought in the child Jesus, to do for him according to the custom of the law." St. Luke 2:27. At the age of twelve years Jesus went with his parents to Jerusalem and remained for three days in the temple.

A VOICE IN THE WILDERNESS.—"Be comforted, my people, saith your God. Speak ye to the heart of Jerusalem, and call to her: for her evil is come to an end, her iniquity is forgiven: she hath received from the hand of the Lord double for all her sins. *The voice of the one crying in the desert: Prepare ye the way of the Lord, make straight in the wilderness the paths of our God.* Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall become straight, and the rough ways plain. *And the glory of the Lord shall be revealed,* and all flesh together shall see, that the mouth of the Lord hath spoken." Is. 40:1-5. "Behold the Lord hath made it to be heard in the ends of the earth, tell the daughter of Sion: *Behold thy Savior cometh.*" Is. 62:11.

Along the scenic shores of the Jordan that voice was heard day after day: "Prepare ye the way of

the Lord." It was the voice of St. John, the forerunner of Jesus Christ, who on one occasion as he saw our Savior coming said: "Behold the Lamb of God, behold him who taketh away the sin of the world. This is he, of whom I said: After me there cometh a man, who is preferred before me: because he was before me." St. John 1:29, 30.

BETHLEHEM HIS BIRTHPLACE.—Micheas prophesied in the eighth century before Christ. He mentions the place where the Savior of the world, whose days are from eternity, will be born in time. "AND THOU, BETHLEHEM EPHRATA, art a little one among the thousands of Juda: out of thee shall he come forth unto me that is to be the ruler in Israel: and his going forth is from the beginning, from the days of eternity." Micheas 5:2.

Jesus Christ was born in an humble stable at Bethlehem. The magi asking for information concerning the birthplace of the Redeemer were told that Christ must be born in Bethlehem. The scribes said to them: "In Bethlehem of Juda." St. Matth. 2:5.

HIS MOTHER A VIRGIN.—Through His great prophet Isaias, the Lord spoke again to Achaz, the king of Juda, saying: "Ask thee a sign of the Lord thy God, either unto the depth of hell, or unto the height above. And Achaz said: I will not ask, and I will not tempt the Lord. And he said: Hear ye therefore, O house of David: Is it a small thing for you to be grievous to men, that you are grievous to

my God also? Therefore the Lord himself shall give you a sign. *Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel.*" Is. 7:11-14.

This Virgin of Promise shall conceive as virgin and as virgin bear a child, and call His name Emmanuel; that is, God with us. This is plainly contained in the prophecy. In a miraculous manner the Blessed Virgin Mary conceived of the Holy Ghost. Her virginity was not violated. As virgin she bore her child Jesus. Before, during, and after the birth of Jesus, His mother remained an immaculate virgin. Mary is the only being whose virginity was not impaired by her maternity. St. Joseph, the spouse of the Blessed Virgin, was told by the angel of the Lord: "Fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a son: and thou shalt call his name Jesus. For he shall save his people from their sins." St. Matth. 1:20, 21.

HIS NATIVITY.—"Sing praise, and rejoice, O daughter of Sion: for behold I come, and I will dwell in the midst of thee: saith the Lord." Zach. 2:10. In a vision, the prophet Zacharias heard the following words of the angel addressed to the high-priest: "Hear, O Jesus thou high priest, thou and thy friends that dwell before thee, for they are portending men: for behold I WILL BRING MY SERVANT THE ORIENT." Zach. 3:8. Isaias was repeatedly favored with a vision of the future. In spirit he saw the Redeemer

in His infancy and exclaimed full of joy: "*A CHILD IS BORN to us, and a son is given to us, and the government is upon his shoulder: and his name shall be called, Wonderful, Counsellor, God the Mighty, the Father of the world to come, the Prince of Peace. His empire shall be multiplied, and there shall be no end of peace.*" Is. 9:6, 7. At the birth of Jesus the angels on high sang: "Glory to God in the highest; and on earth peace to men of good will." St. Luke 2:14. All these terms used by the prophet apply to Jesus, the son of Mary.

A Song of Joy to the New Born Savior.

“**A**ND thou shalt say in that day: I will give thanks to thee, O Lord, for thou wast angry with me: thy wrath is turned away, and thou hast comforted me. Behold, God is my savior, I will deal confidently and will not fear: because the Lord is my strength, and my praise, and he is become my salvation. You shall draw waters with joy out of the savior's fountains: and you shall say in that day: Praise ye the Lord, and call upon his name: make his works known among the people: remember that his name is high. Sing ye to the Lord, for he hath done great things: shew this forth in all the earth. Rejoice, and praise, O thou habitation of Sion: for great is he that is in the midst of thee, the Holy One of Israel.” Is. 12.

The Hidden Life of the Redeemer.

IT CANNOT be denied that some of the prophecies, when taken alone, are rather obscure, and that without the guidance of the infallible Church a positive interpretation of such a passage as referring to the hidden life of the Messiah could hardly be obtained. Guided by the infallible Catholic Church, the living interpreter of the Holy Bible, we read the whole life of Jesus, His prophetic biography, as we attentively peruse God's written revelations in the Old Law. In the light of the true faith, we behold the glory of the Sun of Justice ere He appeared upon this earth. Even as the sun gradually dispels the darkness of the night more and more, and illumines the horizon with an increasing brightness, so the obscurity concerning the Savior vanishes and the prophetic figure of the world's Redeemer assumes more distinct outlines as He advances in age.

From the song of joy at His birth, we now turn to the actual life as foretold centuries before His coming.

THE MAGI AND THE SHEPHERDS.—“Arise, be enlightened, O Jerusalem: for thy light is come, and the glory of the Lord is risen upon thee. For behold, darkness shall cover the earth, and a mist the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. *And the Genties shall walk in the light, and kings in the brightness of thy rising.* Lift up thy eyes round about, and see: all

these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see, and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee. The multitude of camels shall cover thee, the dromedaries of Madian and Ephraim: all they from Saba shall come, bringing gold and frankincense: and shewing forth praise to the Lord." Is. 60:1-6.

At the very time Jesus was born, angels of God enlightened the shepherds, telling them that the glory of the Lord is risen, that the Savior of mankind is lying in a manger in a stable within the city limits of Bethlehem. In the far East, the Magi beheld the wonderful star and *walked in the light and the brightness of His rising*. Accompanied by their servants, these magi came with their *camels and dromedaries, bringing gold, myrrh, and frankincense*. They entered the humble stable, and casting themselves prostrate before Him, they adored Him, *showing forth praise to the Lord*.

"The kings of Tharsis and the islands shall offer presents: the kings of the Arabians and of Saba shall bring gifts. And all kings of the earth shall adore him: all nations shall serve him." Ps. 71: 10, 11.

BETHEHEM IN TEARS.—"*Thus saith the Lord: A voice was heard on high of lamentation, of mourning, and weeping, of Rachel weeping for her children,*

and refusing to be comforted for them, because they are not." Jer. 31:15.

Rachel was buried near Bethlehem. We read in the book of Genesis, chapter 35, verse 19: "So Rachel died, and was buried in the highway that leadeth to Ephrata, this is Bethlehem." Bethlehem's children are called the children of Rachel. Rachel is weeping over her children and will not be consoled, because her children are dead.

Since the magi, who had gone to adore the new born Savior at Bethlehem, did not return to Jerusalem to inform the king, Herod secretly sent his soldiers to Bethlehem to kill all the male children up to two years old. The children were mercilessly torn from the arms of their mothers, either dashed against the stones, or stabbed and cleft by the sword of the inhuman executioners in the sight of the sorrowful mothers. As these soldiers forced their way from house to house and did their bloody work, *a voice arose of lamentation, of mourning, and mothers weeping for their children, and refusing to be comforted for them, because they were no longer among the living.* Whilst Rachel, Bethlehem, wept over the cruel, undeserved murder of the Holy Innocents, Jesus in the arms of His dear mother, Mary, was led by His foster father St. Joseph into Egypt.

CALLED FROM EGYPT.—"*I called my son out of Egypt.*" Osee 11:1. When king Herod died, who sought to kill the child, an angel of God called again on St. Joseph and told him to take the child and its

mother and return to the Holy Land. "But when Herod was dead, behold an angel of the Lord appeared in sleep to Joseph in Egypt, saying: Arise, and take the child and his mother, and go into the land of Israel. For they are dead that sought the life of the child." St. Matth. 2:19, 20. Thus *God called His Son out of Egypt.*

HE COMES TO THE TEMPLE.—"Behold I send my angel, and he shall prepare the way before my face. *And presently the Lord, whom you seek, and the angel of the testament, whom you desire, shall come to his temple.* Behold he cometh, saith the Lord of hosts: And who shall be able to think of the day of his coming? and who shall stand to see him? for he is like a refining fire, and like the fuller's herb: And he shall sit refining and cleansing the silver, and he shall purify the sons of Levi, and shall refine them as gold, and as silver, and they shall offer sacrifices to the Lord in justice." Mal. 3:1-3.

As a little child of forty days *Jesus was brought to the temple* in Jerusalem to be presented to the Lord. The just and devout, aged and venerable Simeon rejoiced in the temple as he held our Savior in his arms and blessed God, and said: "Now thou dost dismiss thy servant, O Lord, according to thy word in peace. Because my eyes have seen thy salvation, which thou hast prepared before the face of all peoples: A light to the revelation of the Gentiles, and the glory of thy people Israel." St. Luke 2:29-32.

Once a year St. Joseph took his family to the temple in Jerusalem. Ordinarily they went to the synagogue at Nazareth. When Jesus was twelve years old, the holy family went again on their annual visit to the temple at Jerusalem. It was on this occasion that Jesus remained in the temple for three days, "sitting in the midst of the doctors, hearing them and asking them questions," and thereby *purifying the views of the sons of Levi*.

HIS WISDOM AND JUSTICE.—"And there shall come forth a rod out of the root of Jesse, and a flower shall rise up out of his root. *And the Spirit of the Lord shall rest upon him: the spirit of wisdom, and of understanding, the spirit of counsel, and of fortitude, the spirit of knowledge, and of godliness. And he shall be filled with the spirit of the fear of the Lord. He shall not judge according to the sight of the eyes, nor reprove according to the hearing of the ears. But he shall judge the poor with justice, and shall reprove with equity for the meek of the earth: and he shall strike the earth with the rod of his mouth, and with the breath of his lips he shall slay the wicked.*" Is. 11:1-4.

As Jesus was sitting among the doctors, asking questions and giving answers, all those who heard Him were astonished at His wisdom and His answers. When found by His dear mother and His foster father, Jesus went down with them to Nazareth, and was subject to them. He did what they asked Him to do. "And JESUS advanced in wisdom, and age,

and grace with God and men." St. Luke 2:52.

Until His thirtieth year Jesus lived with Mary and Joseph a life of prayer and manual labor, unknown to the world at large.

The Public Life of Christ.

THE books of the prophets and many of the psalms of David are teeming with lucid descriptions of the public life of the world's Redeemer. From numerous pertinent prophecies I have chosen a limited number of such as I consider the most striking. Some of the passages omitted might perhaps appeal more favorably to a certain class of my readers. I would advise such and others to read the written word of God and the foot-notes as they are given in an authentic Catholic Bible, the Douay Version. As Jesus himself said: "Search the scriptures, for you think in them to have life everlasting; and the same are they that give testimony of me." St. John 5:39.

Jesus as Teacher.

HE WILL TEACH GOOD TIDINGS.—Seven hundred years before Christ the great prophet Isaias seeing the Savior in a vision exclaimed: "*How beautiful upon the mountains are the feet of him that bringeth good tidings, and that preacheth peace: of him that sheweth forth good, that preacheth salvation, that saith to Sion: Thy God shall reign!*" Is. 52:7.

After fasting forty days and forty nights in the third and last temptation Jesus Christ was standing on the top of the mountain and viewed the dazzling picture of the world's kingdoms and glory as conjured by the tempting devil. Pointing to this display of power and majesty, the devil said to Him: "All these will I give thee, if falling down thou wilt adore me. Then Jesus saith to him: Begone, Satan: for it is written, *The Lord thy God shalt thou adore, and him only shalt thou serve.* Then the devil left him; and behold angels came and ministered to him." St. Matth. 4:9-11. Thus at the very start of His public life, *how beautiful upon the mountain are the feet of him that bringeth good tidings!*

Having selected His twelve apostles, He performed the astounding miracle at Cana of changing water into wine; soon after Jesus is seen again on a mountain, this time to preach His first sermon to the people, the so-called "sermon on the mount." The fifth, sixth, and seventh chapters of Saint Matthew contain that beautiful sermon. In His sermon on the mount He brings good tidings, for He opens His discourse with the eight beatitudes.

He preaches peace and calls those blessed that suffer persecution for justice' sake. He shows forth good and tells His disciples to be the salt of the earth and the light of the world. He preaches to all to keep the commandments, to avoid hypocrisy and to practice brotherly love, to forgive the adversary, to lead a pure life and to avoid the willful

proximate occasions of sin. Thus He preached salvation and impressed it upon the minds of His hearers: "*Thy God shall reign!*"

Read the entire sermon on the mount, and you will notice how well the prophet grasped what God had shown him in a vision: "The spirit of the Lord is upon me, because the Lord hath anointed me: he hath sent me to preach to the meek, to heal the contrite of heart, and to preach a release to the captives, and deliverance to them that are shut up." Is. 61:1. "And you, O children of Sion, rejoice, and be joyful in the Lord your God: because he hath given you a teacher of justice." Joel 2:23.

SPEAKS IN PARABLES.—"*I will open my mouth in parables: I will utter propositions from the beginning.*" Ps. 77:2. Jesus spoke to the multitudes in many parables. The reader will probably remember them. They are the parable of the cockle and the good seed; of the ungrateful servant who did not forgive his fellow-servant; of the two debtors, one owing five hundred pence, the other fifty; of the fig-tree; of the lost groat; of the husbandmen who killed the son of the householder; of the widow who importuned the judge; of the laborers in the vineyard; of the marriage feast; of the leaven; of the mustard seed; of the net cast into the sea; of the Pharisee and the Publican in the temple; of the prodigal son; of the rich man; of the good Samaritan; of the lost sheep; of the

good shepherd; of the sower and the seed; of the unjust steward; of the talents; of the treasure hidden in the field; of the five wise and five foolish virgins; of the house built on a rock; of the mote and beam; and several others. Indeed, *He opened His mouth in parables.*

"And many people shall go, and say: Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths: for the law shall come forth from Sion, and the word of the Lord from Jerusalem." Is. 2:3.

GOD EXPRESSES HIS DELIGHT IN HIM.—"*Behold my servant, I will uphold him: my elect, my soul delighteth in him: I have given my spirit upon him, he shall bring forth judgment to the Gentiles.*" Isaias 42:1.

Twice a voice was heard from heaven that expressed delight in Jesus Christ. At His baptism in the Jordan, when the spirit of God in the form of a dove descended upon Him, a voice from heaven said: "This is my beloved Son, in whom I am well pleased." St. Matth. 3:17. On another occasion when Jesus was transfigured on Mount Thabor, "a voice came out of the cloud, saying: This is my beloved Son; hear him!" St. Luke 9:35. It is evident throughout the life of Christ, that His heavenly Father upheld Him and was delighted in Him.

HE WILL HAVE MERCY.—"The bruised reed he

shall not break, and smoking flax he shall not quench: he shall bring forth judgment unto truth. He shall not be sad, nor troublesome, till he set judgment in the earth: and the islands shall wait for his law. Thus saith the Lord God that created the heavens, and stretched them out: that established the earth, and the things that spring out of it: that giveth breath to the people upon it, and spirit to them that tread thereon. I the Lord have called thee in justice, and taken thee by the hand, and preserved thee. And I have given thee for a covenant of the people, for a light of the Gentiles: that thou mightest open the eyes of the blind, and bring forth the prisoner out of prison, and them that sit in darkness out of the prison house. I the Lord, this is my name: I will not give my glory to another, nor my praise to graven things. The things that were first, behold they are come: *and new things do I declare:* before they spring forth, I will make you hear them. Sing ye to the Lord a new song, his praise is from the ends of the earth: you that go down to the sea, and all that are therein: ye islands, and ye inhabitants of them. Let the desert and the cities thereof be exalted: Cedar shall dwell in houses: ye inhabitants of Petra, give praise, they shall cry from the top of the mountains. They shall give glory to the Lord, and shall declare his praise in the islands." Is. 42:3-12.

Jesus was infinitely merciful in dealing with repentant sinners. He called upon the multitudes:

"Come to me, all you that labor, and are burdened, and I will refresh you." St. Matth. 11:28. Mary Magdalen, prostrate at His feet, and weeping bitterly over her many sins, heard the consoling words: "Thy sins are forgiven thee." St. Luke 7:48. Jesus went about doing good to all that were of good will. He had compassion on the multitude.

The bruised reed He did not break. Jesus said of Himself: "The Son of man is come to seek and to save that which was lost." St. Luke 19:10. Again He said: "See that you despise not one of these little ones: for I say to you, that their angels in heaven always see the face of my Father who is in heaven. For the Son of man is come to save that which was lost. What think you? If a man have an hundred sheep, and one of them should go astray: doth he not leave the ninety-nine in the mountains, and go to seek that which is gone astray? And if it so be that he find it: Amen I say to you, he rejoiceth more for that, than for the ninety-nine that went not astray. Even so it is not the will of your Father, who is in heaven, that one of these little ones should perish." St. Matth. 18:10-14.

"AND NEW THINGS DO I DECLARE."—In His sermon on the mount, Jesus adduces old laws and customs and adds: "But I say to you, etc." He speaks with divine authority; to-wit, "You have heard that it was said to them of old: Thou shalt not kill. And whosoever shall kill, shall be in

danger of judgment. *But I say to you*, that whosoever is angry with his brother, shall be in danger of the judgment. And whosoever shall say to his brother, Raca, shall be in danger of the council. And whosoever shall say, Thou fool, shall be in danger of hell fire." St. Matth. 5:21, 22. "You have heard that it was said to them of old: Thou shalt not commit adultery. *But I say to you*, that whosoever shall look on a woman to lust after her, hath already committed adultery with her in his heart." Matth. 5:27-28. "And it hath been said, Whosoever shall put away his wife, let him give her a bill of divorce. *But I say to you*, that whosoever shall put away his wife, excepting for the cause of fornication, maketh her to commit adultery: and he that shall marry her that is put away, committeth adultery." "Again you have heard that it was said to them of old, Thou shalt not forswear thyself: but thou shalt perform thy oaths to the Lord. *But I say to you* not to swear at all, neither by heaven, for it is the throne of God: nor by the earth, for it is his footstool: nor by Jerusalem, for it is the city of the great king: neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your speech be yea, yea: no, no: and that which is over and above these is of evil. You have heard that it hath been said: An eye for an eye, and a tooth for a tooth. *But I say to you* not to resist evil: but if one strike thee on the right cheek, turn to him also the other." St. Matth. 5:33-39.

"You have heard that it hath been said, Thou shalt love thy neighbor, and hate thy enemy. *But I say to you*, Love your enemies, do good to them that hate you: and pray for them that persecute and calumniate you: that you may be the children of your Father who is in heaven, who maketh his sun to rise upon the good, and bad, and raineth upon the just and the unjust." Matth. 5:43-45.

HE WILL REBUKE HIS ENEMIES.—"The Lord shall go forth as a mighty man, as a man of war shall he stir up zeal: he shall shout and cry: *he shall prevail against his enemies*. I have always held my peace, I have kept silence, I have been patient, I will speak now as a woman in labor: I will destroy and swallow up at once." Is. 42:13, 14.

Though Jesus is meek and humble of heart and patient with repentant sinners, He used the most vehement language in showing His scathing contempt for hypocrites. Thus He rebuked them face to face: "Woe to you scribes and Pharisees, hypocrites; because you shut the kingdom of heaven against men, for you yourselves do not enter in; and those that are going in, you suffer not to enter. Woe to you scribes and Pharisees, hypocrites: because you devour the houses of widows, praying long prayers. For this you shall receive the greater judgment. Woe to you scribes and Pharisees, hypocrites; because you go round about the sea and the land to make one proselyte; and when he is made, you make him the child of hell twofold more than

yourselves. Woe to you blind guides, that say, Whosoever shall swear by the temple, it is nothing; but he that shall swear by the gold of the temple, is a debtor. Ye foolish and blind; for whether is greater, the gold, or the temple that sanctifieth the gold? And whosoever shall swear by the altar, it is nothing; but whosoever shall swear by the gift that is upon it, is a debtor. Ye blind: for whether is greater, the gift, or the altar that sanctifieth the gift? He therefore that sweareth by the altar, sweareth by it, and by all things that are upon it: and whosoever shall swear by the temple, sweareth by it, and by him that dwelleth in it: and he that sweareth by heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe to you scribes and Pharisees, hypocrites; because you tithe mint, and anise, and cummin, and have left the weightier things of the law, judgment, and mercy, and faith. These things you ought to have done, and not to leave those undone. Blind guides, who strain out a gnat, and swallow a camel. Woe to you scribes and Pharisees, hypocrites: because you make clean the outside of the cup and of the dish, but within you are full of rapine and uncleanness. Thou blind Pharisee, first make clean the inside of the cup and of the dish, that the outside may become clean. Woe to you scribes and Pharisees, hypocrites; because you are like to whited sepulchres, which outwardly appear to men beautiful, but within are full of dead men's bones,

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and of all filthiness. So you also outwardly indeed appear to men just; but inwardly you are full of hypocrisy and iniquity." St. Matth. 23:13-28.

Jesus the Good Shepherd.

IN the Orient the shepherd is frequently the owner of the flock he herds. We read in Holy Scripture, "Abel was a shepherd;" "Abel also offered of the firstlings of his flock." Gen. 4:2, 4. Even in our own days many in the Orient measure their wealth by the number of sheep and cattle. Since they are his main possession, the owner personally takes care of them. The shepherd leads his flock to the pasture, watches over the sheep, takes care of them, protects them against beasts of prey, looks after the sick, and tries to keep his flock together. Vigilance, care, and kindness are some of the most necessary characteristics of a good shepherd.

In an allegorical sense, the term shepherd, or pastor, which is the Latin word for shepherd, is applied to a person who has the care of human souls, who leads souls on the way of salvation into the pastures of God's grace, watches over them, warns and directs them, refreshes the languishing souls with the heavenly balm of sacrifice, prayer, and other means at his disposal, and tries his utmost to find and return to the fold such as have gone astray into the forbidden fields of sin. In

this sense Jesus Christ is called a good shepherd.

"*HE shall feed his flock like a shepherd: he shall gather together the lambs with his arm, and shall take them up in his bosom, and he himself shall carry them that are with young.*" Is. 40:11.

"For thus saith the Lord God: *Behold I myself will seek my sheep, and will visit them.* As the shepherd visiteth his flock in the day when he shall be in the midst of his sheep that were scattered, so will I visit my sheep, and will deliver them out of all the places where they have been scattered in the cloudy and dark day. And I will bring them out from the peoples, and will gather them out of the countries, and will bring them to their own land: *and I will feed them in the mountains of Israel, by the rivers, and in all the habitations of the land. I will feed them in the most fruitful pastures and their pastures shall be in the high mountains of Israel: there shall they rest on the green grass, and be fed in fat pastures upon the mountains of Israel. I will feed my sheep: and I will cause them to lie down, saith the Lord God. I will seek that which was lost: and that which was driven away, I will bring again: and I will bind up that which was broken, and I will strengthen that which was weak, and that which was fat and strong I will preserve: and I will feed them in judgment.* And as for you, O my flocks, thus saith the Lord God: Behold I judge between cattle and cattle, of rams and of he goats. Was it not enough for you to feed upon good pastures?

but you must also tread down with you feet the residue of your pastures: and when you drank the clearest water, you troubled the rest with your feet. And my sheep were fed with that which you had trodden with your feet: and they drank what your feet had troubled. Therefore thus saith the Lord God to you: Behold I myself will judge between the fat cattle and the lean. Because you thrust with sides and shoulders, and struck all the weak cattle with your horns, till they were scattered abroad: *I will save my flock*, and it shall be no more a spoil, and I will judge between cattle and cattle. AND I WILL SET UP ONE SHEPHERD OVER THEM, and he shall feed them, even my servant David: he shall feed them, and he shall be their shepherd." Ez. 34:11-23. "*They shall have one shepherd*: they shall walk in my judgments, and shall keep my commandments, and shall do them." Ezech. 37:24.

Jesus Christ said of himself: "I am the good shepherd. The good shepherd giveth his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and flieth: and the wolf catcheth, and scattereth the sheep: And the hireling flieth, because he is a hireling: and he hath no care for the sheep. I am the good shepherd; and I know mine, and mine know me. As the Father knoweth me, and I know the Father: and I lay down my life for my sheep. And other sheep I have, that are not of this fold: them also I must

bring, and they shall hear my voice, and there shall be one fold and one shepherd." St. John 10:11-16. "But you do not believe, because you are not my sheep. 'My sheep hear my voice: and I know them, and they follow me. And I give them life everlasting; and they shall not perish for ever, and no man shall pluck them out of my hand. That which my Father hath given me, is greater than all: and no one can snatch them out of the hand of my Father.'" St. John 10:26-29. "For the son of man is come to seek and to save that which was lost." St. Luke 19:10.

Jesus went throughout the Holy Land, feeding the scattered sheep of Israel with the meat of which He spoke to His apostles at Jacob's well: "My meat is to do the will of him that sent me;" St John 4:34, and quenching their thirst for higher knowledge by revealing such heavenly things to them as were unknown to the world until then. He gathered the sheep and the lambs and led them out of the places where they had been scattered in the cloudy and dark days of the hypocritical Pharisees; and He actually fed them in the mountains of Israel where, as St. John records, the men sat down on the green grass, in number about five thousand. Five small loaves of bread were handed Him by a boy who chanced to come that way. "And Jesus took the loaves: and when he had given thanks, he distributed to them that were set down. In like manner also of the fishes, as much as they

would. And when they were filled, he said to his disciples: Gather up the fragments that remain lest they be lost. They gathered up therefore, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above to them that had eaten. Now those men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet, that is to come into the world." St. John 6:10-14.

Our Lord, Jesus Christ, the ONE SHEPHERD, fed His flock not only with His word and example and with the miraculous bread, but even until now He feeds them with His own flesh and blood, to which He referred the day after the multiplication of the loaves: "The bread that I will give, is my flesh, for the life of the world," St. John 6:52, and of which He said at the Last Supper: "Take ye and eat. This is my body." St. Matth. 26:26. By the worthy reception of this Bread of Life salvation is secured: "He that eateth my flesh, and drinketh my blood, hath everlasting life: and I will raise him up in the last day. For my flesh is meat indeed: and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, abideth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, the same also shall live by me." St. John 6:55-58. For the last nineteen hundred years, Jesus has been feeding His faithful flock with His own flesh and

blood in Holy Communion. He is the good shepherd who gives His life for His sheep.

Each one of His faithful flock can aptly apply the twenty-second psalm of David as a prayer of gratitude and hope: "The Lord ruleth me: and I shall want nothing. He hath set me in a place of pasture. He hath brought me up on the water of refreshment: he hath converted my soul. He hath led me on the paths of justice, for his own name's sake. For though I should walk in the midst of the shadow of death, I will fear no evils, for thou art with me. Thy rod and thy staff, they have comforted me. Thou hast prepared a table before me, against them that afflict me. Thou hast anointed my head with oil; and my chalice which inebriateth me, how goodly is it! And thy mercy will follow me all the days of my life. And that I may dwell in the house of the Lord unto length of days." Ps. 22.

His Zeal for His Father's House.

With befitting propriety and with excusable pride the Israelites called their beautiful temple in Jerusalem, where the daily sacrifices were offered to Almighty God, and where God was pleased to manifest His living presence, the House of God. "O Israel, how great is the house of God!" Baruch 3:24. With reference to their temple the follow-

ing had been foretold concerning the promised Redeemer:

"THE ZEAL OF THY HOUSE HATH EATEN ME UP."
Ps. 68:10.

This prophecy was literally fulfilled in Christ. "And the pasch of the Jews was at hand, and Jesus went up to Jerusalem. And he found in the temple them that sold oxen and sheep and doves, and the changers of money sitting. And when he had made, as it were, a scourge of little cords, he drove them all out of the temple, the sheep also and the oxen, and the money of the changers he poured out, and the tables he overthrew. And to them that sold doves he said: Take these things hence, and make not the house of my Father a house of traffic. And his disciples remembered, that it was written: "*The zeal of thy house hath eaten me up.*" St. John 2:13-17. "And he suffered not that any man should carry a vessel through the temple; and he taught, saying to them: Is it not written, *My house shall be called the house of prayer to all nations? But you have made it a den of thieves.*" St. Mark 11:16, 17.

His Miracles.

With St. Thomas Aquinas we define a miracle as a sensible effect produced by God, which transcends all the forces of nature. By "sensible effect" is meant something that can be perceived with the senses, as sight, hearing, smell, taste or touch. It

is exteriorly noticeable. A miracle is a sensible "effect." Effect implies a cause. This effect is produced by God either directly or indirectly through a person or creature to whom He delegated such supernatural power. A miracle transcends all natural forces. This implies that miracles cannot be demonstrated at pleasure: they are not experimental.

God's paternal care of souls, as well as His unlimited power, has been made manifest, and human suffering and sorrow have been alleviated repeatedly by miracles. Thus miracles are a special blessing. Such blessings were predicted to happen in the lifetime of the promised Redeemer.

"God himself will come and will save you. *Then shall the eyes of the blind be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb shall be free.*" Is. 35:4-6.

"And it came to pass afterwards that (Jesus) went into a city that is called Naim: and there went with him his disciples, and a great multitude. And when he came nigh to the gate of the city, behold a dead man was carried out, the only son of his mother: and she was a widow; and a great multitude of the city was with her. Whom when the Lord had seen, being moved with mercy towards her, he said to her: Weep not. And he came near and touched the bier. And they that carried it, stood still. And he said: Young man, I say to thee,

arise. And he that was dead, sat up, and began to speak. And he gave him to his mother. And there came fear on them all: and they glorified God, saying: A great prophet is risen up among us: and God hath visited his people. And this rumor of him went forth throughout all Judea, and throughout all the country round about. And John's disciples told him of all these things. And John called to him two of his disciples, and sent them to Jesus, saying: Art thou he that art to come; or look we for another? And when the men were come unto him, they said: John the Baptist hath sent us to thee, saying: Art thou he that art to come; or look we for another? (And in that same hour, he cured many of their diseases, and hurts, and evil spirits: and to many that were blind he gave sight.) And answering, he said to them: *Go and relate to John what you have heard and seen: the blind see, the lame walk, the lepers are made clean, the deaf hear, the dead rise again, to the poor the gospel is preached.*" St. Luke 7:11-22.

Besides these, Jesus performed any number of miracles in His public life, of which the following are mentioned in the gospels. I cite such as were wrought before His passion in the chronological order.

1. He changed water into wine. "This beginning of miracles did Jesus in Cana of Galilee; and manifested his glory, and his disciples believed in him." St. John 2:11.

2. At Nazareth Jesus went into the synagogue and read and explained the first two verses of the sixtieth chapter of the prophet Isaias. "And all they in the synagogue, hearing these things, were filled with anger. And they rose up and thrust him out of the city; and they brought him to the brow of the hill, whereon their city was built, that they might cast him down headlong. But he passing through the midst of them, went his way." St. Luke 4:28-30.

3. "He came again therefore into Cana of Galilee, where he made the water wine. And there was a certain ruler, whose son was sick at Capharnaum. He having heard that Jesus was come from Judea into Galilee, went to him, and prayed him to come down, and heal his son; for he was at the point of death. Jesus therefore said to him: Unless you see signs and wonders, you believe not. The ruler saith to him: Lord, come down before that my son die. Jesus saith to him: Go thy way; thy son liveth. The man believed the word which Jesus said to him, and went his way. And as he was going down, his servants met him; and they brought word, saying that his son lived. He asked therefore of them the hour wherein he grew better. And they said to him: Yesterday, at the seventh hour, the fever left him. The father therefore knew that it was at the same hour that Jesus said to him, Thy son liveth; and himself believed, and his whole house. This is again the second miracle

that Jesus did, when he was come out of Judea into Galilee." St. John 4:46-54.

4. Whilst in the synagogue at Capharnaum a man possessed by a devil cried out: "What have we to do with thee, Jesus of Nazareth? art thou come to destroy us? I know who thou art, the Holy One of God. And Jesus threatened him, saying: Speak no more, and go out of the man. And the unclean spirit tearing him, and crying out with a loud voice, went out of him." St. Mark 1:24-26.

5. "When Jesus was come into Peter's house, he saw his wife's mother lying, and sick of a fever: and he touched her hand, and the fever left her, and she arose and ministered to them." St. Matth. 8:14, 15.

6. "And when evening was come, they brought to him many that were possessed with devils: and he cast out the spirits with his word: and all that were sick he healed." St. Matth. 8:16.

7. Jesus said to Simon: "Launch out into the deep, and let down your nets for a draught. And Simon answering said to him: Master, we have labored all the night, and have taken nothing: but at thy word I will let down the net. And when they had done this, they enclosed a very great multitude of fishes." St. Luke 5:4-6.

8. "His fame went throughout all Syria, and they presented to him all sick people that were taken with diverse diseases and torments, and such as were possessed by devils, and lunatics, and those

that had the palsy, and he cured them." St. Matth. 4:24.

9. "And it came to pass, when he was in a certain city, behold a man full of leprosy, who seeing Jesus, and falling on his face, besought him, saying: Lord, if thou wilt, thou canst make me clean. And stretching forth his hand, he touched him, saying: I will. Be thou cleansed. And immediately the leprosy departed from him." St. Luke 5:12-13.

10. At Capharnaum "they brought to him one sick of the palsy lying in a bed. And Jesus seeing their faith, said to the man sick of the palsy: Be of good heart, son, thy sins are forgiven thee. And behold some of the scribes said within themselves: He blasphemeth. And Jesus seeing their thoughts, said: Why do you think evil in your hearts? Whether is easier, to say, Thy sins are forgiven thee: or to say, Arise, and walk? But that you may know that the Son of man hath power on earth to forgive sins, (then said he to the man sick of the palsy,) Arise, take up thy bed, and go into thy house. And he arose, and went into his house. And the multitude seeing it, feared, and glorified God that gave such power to men." St. Matth. 9:2-8.

11. Jesus came to the pond called Probatica. "And there was a certain man there, that had been eight and thirty years under his infirmity. Him when Jesus had seen lying, and knew that he had

been now a long time, he saith to him: Wilt thou be made whole? The infirm man answered him: Sir, I have no man, when the water is troubled, to put me into the pond. For whilst I am coming, another goeth down before me. Jesus saith to him: Arise, take up thy bed, and walk. And immediately the man was made whole: and he took up his bed and walked." St. John 5:5-9.

12. In the synagogue on a Sabbath Jesus said to a man who had a withered hand: "Stretch forth thy hand; and he stretched it forth, and it was restored to health even as the other." St. Matth. 12:13.

13. Jesus retired with His disciples to the sea. "And coming down with them, he stood in a plain place, and the company of his disciples, and a very great multitude of people from all Judea and Jerusalem, and the sea coast of Tyre and Sidon, who were come to hear him, and to be healed of their diseases. And they that were troubled with unclean spirits, were cured. And all the multitude sought to touch him, for virtue went out from him, and healed all." St. Luke 6:17-19.

14. The centurion's servant is cured. "And Jesus said to the centurion: Go, and as thou hast believed, so be it done to thee. And the servant was healed at the same hour." St. Matth. 8:13.

15. "Then was offered to him one possessed with a devil, blind and dumb: and he healed him, so that he spoke and saw." St. Matth. 12:22.

16. Whilst Jesus slept in the boat, a great tempest arose; the waves were heaving high and covered the boat. Struggling for dear life His disciples called upon Him: "Lord, save us, we perish. And Jesus saith to them: Why are you fearful, O ye of little faith? Then rising up he commanded the winds, and the sea, and there came a great calm." St. Matth. 8:25-26.

17. "And they came over the strait of the sea into the country of the Gerasens. And as he went out of the ship, immediately there met him out of the monuments a man with an unclean spirit, who had his dwelling in the tombs, and no man now could bind him, not even with chains. For having been often bound with fetters and chains, he had burst the chains, and broken the fetters in pieces, and no one could tame him. And he was always day and night in the monuments and in the mountains, crying and cutting himself with stones. And seeing Jesus afar off, he ran and adored him. And crying with a loud voice, he said: What have I to do with thee, Jesus the Son of the most high God? I adjure thee by God that thou torment me not. For he (Jesus) said unto him: Go out of the man, thou unclean spirit. And he asked him: What is thy name? And he (the devil) saith to him: My name is Legion, for we are many. And he besought him much, that he would not drive him away out of the country. And there was there near the mountain a great herd of swine, feeding. And the

spirits besought him, saying: Send us into the swine, that we may enter into them. And Jesus immediately gave them leave. And the unclean spirits going out, entered into the swine: and the herd with great violence was carried headlong into the sea, being about two thousand, and were stifled in the sea." St. Mark 5:1-13.

18. A woman who had suffered for twelve years, and spent all her money on physicians in vain, "touched the hem of his garment; and immediately the issue of her blood stopped." St. Luke 8:44.

19. In the house of Jairus all wept and mourned over the death of his young daughter, when Jesus entered, where the damsel was lying. "And taking the damsel by the hand, he saith to her: Talitha cumi, which is, being interpreted: Damsel (I say to thee), arise. And immediately the damsel rose up, and walked: and she was twelve years old: and they were astonished with a great astonishment." St. Mark 5:41-42.

20. Jesus came to Nazareth. "And he wrought not many miracles there, because of their unbelief." St. Matth. 13:58.

21. Jesus multiplied five loaves of bread and two fishes and fed five thousand men with them. "Now those men, when they had seen what a miracle Jesus had done, said: This is of a truth the prophet, that is to come into the world." St. John 6:14.

22. The following night, when it was dark and the sea arose, Jesus walked upon the waves, came to the frightened disciples and said: "It is I; be not afraid." St. John 6:20.

23. "And Jesus went about all the cities, and towns, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every disease, and every infirmity." St. Matth. 9:35.

24. A woman of Canaan came to Him crying: "Have mercy on me, O Lord, thou son of David: my daughter is grievously troubled by a devil." After trying her faith, Jesus replied: "O woman, great is thy faith: be it done to thee as thou wilt: and her daughter was cured from that hour." St. Matth. 15:22-28.

25. "And again going out of the coasts of Tyre, he came by Sidon to the sea of Galilee, through the midst of the coasts of Decapolis. And they bring to him one deaf and dumb; and they besought him that he would lay his hand upon him. And taking him from the multitude apart, he put his fingers into his ears, and spitting, he touched his tongue: and looking up to heaven, he groaned, and said to him: Ephpheta, which is, Be thou opened. And immediately his ears were opened, and the string of his tongue was loosed, and he spoke right." St. Mark 7:31-35.

26. "And there came to him great multitudes, having with them the dumb, the blind, the lame, the maimed, and many others: and they cast them down at his feet, and he healed them: so that the

multitudes marvelled seeing the dumb speak, the lame walk, the blind see: and they glorified the God of Israel." St. Matth. 15:30, 31.

27. The second multiplication of loaves occurred after the people had remained with Jesus for three days without having anything to eat. He expressed his compassion with them and fed four thousand men, besides children and women, with seven loaves and a few fishes miraculously multiplied. "And they did all eat, and had their fill." St. Matth. 15:37.

28. "And they came to Bethsaida; and they bring to him a blind man, and they besought him that he would touch him. And taking the blind man by the hand, he led him out of the town: and spitting upon his eyes, laying his hands on him, he asked him if he saw any thing. And looking up, he said: I see men as it were trees, walking. After that again he laid his hands upon his eyes, and he began to see, and was restored, so that he saw all things clearly." St. Mark 8:22-25.

29. On a high mountain Jesus was transfigured. "And his face did shine as the sun: and his garments became white as snow." St. Matth. 17:2.

30. "And when he was come to the multitude, there came to him a man falling down on his knees before him, saying: Lord, have pity on my son, for he is a lunatic, and suffereth much; for he falleth often into the fire, and often into the water. And I brought him to thy disciples, and they could

not cure him. Then Jesus answered and said: O unbelieving and perverse generation, how long shall I be with you? How long shall I suffer you? bring him hither to me. And Jesus rebuked him, and the devil went out of him, and the child was cured from that hour." St. Matth. 17:14-17.

31. "And behold there was a woman, who had a spirit of infirmity eighteen years: and she was bowed together, neither could she look upwards at all. Whom when Jesus saw, he called her unto him, and said to her: Woman, thou art delivered from thy infirmity. And he laid his hands upon her, and immediately she was made straight, and glorified God." St. Luke 13:11-13.

32. "And it came to pass, when Jesus went into the house of one of the chief of the Pharisees, on the sabbath day, to eat bread, that they watched him. And behold, there was a certain man before him that had dropsy. And Jesus answering, spoke to the lawyers and Pharisees, saying: Is it lawful to heal on the sabbath day? But they held their peace. But he taking him, healed him, and sent him away." St. Luke 14:1-4.

33. Lazarus, the brother of Martha and Mary had died and been in his grave for four days, when Jesus "cried with a loud voice: Lazarus, come forth. And presently he that had been dead came forth, bound feet and hands with winding bands; and his face was bound about with a napkin. Jesus said to them: Loose him, and let him go. Many

therefore of the Jews, who were come to Mary and Martha, and had seen the things that Jesus did, believed in him." St. John 11:43-45.

34. "And as he entered into a certain town, there met him ten men that were lepers, who stood afar off; and lifted up their voice, saying: Jesus, master, have mercy on us. Whom when he saw, he said: Go, shew yourselves to the priests. And it came to pass, as they went, they were made clean." St. Luke 17:12-14.

35. "And when they went out from Jericho a great multitude followed him. And behold two blind men sitting by the way side, heard that Jesus passed by, and they cried out, saying: O Lord, thou son of David, have mercy on us. And the multitude rebuked them that they should hold their peace. But they cried out the more, saying: O Lord, thou son of David, have mercy on us. And Jesus stood, and called them, and said: What will ye that I do to you? They say to him: Lord, that our eyes be opened. And Jesus having compassion on them, touched their eyes. And immediately they saw, and followed him." St. Matth. 20:29-34.

36. The day after His triumphal entry into Jerusalem, coming from Bethania, where He had spent the night, He was hungry. "And when he had seen afar off a fig tree having leaves, he came if perhaps he might find anything on it. And when he was come to it, he found nothing but leaves. For it was not the time for figs. And answering

he said to it: May no man hereafter eat fruit of thee anymore for ever. And his disciples heard it. And when they passed by in the morning they saw the fig tree dried up from the roots." St. Mark 11:13, 14, 20.

37. "And there came to him the blind and the lame in the temple; and he healed them." St. Matth. 21:14.

Several other miracles are mentioned in the gospel. "Many other signs also did Jesus in the sight of his disciples, which are not written in this book. But these are written, that you may believe that Jesus is the Christ, the Son of God: and that believing you may have life in his name." St John 20:30-31.

Jesus is the Promised Prophet.

IN the fifth book of Moses we read: "*The Lord thy God will raise up to thee a PROPHET of thy nation and of thy brethren like unto me: him thou shalt hear: as thou desiredst of the Lord thy God in Horeb, when the assembly was gathered together, and saidst: Let me not hear any more the voice of the Lord my God, neither let me see any more this exceeding great fire, lest I die. And the Lord said to me: They have spoken all things well. I will raise them up a prophet out of the midst of their brethren like to thee: and I will put my words in his mouth, and he shall speak to them all that I shall command*

him. And he that will not hear his words, which he shall speak in my name, I will be the revenger." Deuteronomy 18:15-19.

The words, "As thou desiredst of the Lord thy God in Horeb, etc.," refer to the scene on Mount Sinai, where the people, terrified at the roar of thunder and the flashes of lightning, and the smoke and the flames of the mountain, stood afar off and pleaded with Moses: "Speak thou to us and we will hear: let not the Lord speak to us, lest we die. But Moses went to the dark cloud wherein God was." Exodus 20:19-21.

Isaias puts these words into the mouth of the promised prophet: "*The spirit of the Lord is upon me, because the Lord hath anointed me: he hath sent me to preach to the meek, to heal the contrite of heart, and to preach a release to the captives, and deliverance to them that are shut up. To proclaim the acceptable year of the Lord, and the day of vengeance of our God: to comfort all that mourn: to appoint to the mourners of Sion, and to give them a crown for ashes, the oil of joy for mourning, a garment of praise for the spirit of grief.*" Is. 61:1-3.

The prophet foretold is to be a member of the chosen people and, like unto Moses, a great leader. Of this prophet Isaias predicted that He would preach to the meek, heal the contrite of heart, preach release to the captives, deliverance to the prisoners, and announce the acceptable year and foretell the doom of the world.

Jesus, the son of the ever blessed Virgin Mary, is the prophet foretold and expected. He is of the nation designated and the great leader of numberless souls. In previous chapters we have seen, how He preached to the meek and healed the contrite of heart and comforted, even in a miraculous manner, many that mourned and grieved. Now we shall see how He predicted future events in a way that is wonderful and beyond the knowledge of ordinary mortals. With a certainty He foretold contingent events.

"There came some of the Pharisees, saying to him: Depart, and get thee hence, for Herod hath a mind to kill thee. And he said to them: Go and tell that fox: Behold, I cast out devils, and do cures to-day and to-morrow, and the third day I am consummated. Nevertheless I must walk to-day and to-morrow, and the day following, because it cannot be that a prophet perish, out of Jerusalem. Jerusalem, that killest the prophets, and stonest them that are sent to thee, how often would I have gathered thy children as the bird does her brood under her wings, and thou wouldest not? Behold your house shall be left to you desolate. And I say to you, that you shall not see me till the time come, when you shall say: Blessed is he that cometh in the name of the Lord." St. Luke 13:31-35.

"And Jesus going up to Jerusalem, took the twelve disciples apart, and said to them: Behold we go up to Jerusalem, and the Son of man shall

be betrayed to the chief priests and the scribes, and they shall condemn him to death. And shall deliver him to the Gentiles to be mocked, and scourged, and crucified, and the third day he shall rise again." St. Matth. 20:17-19.

"And when they drew nigh to Jerusalem, and were come to Bethphage, unto mount Olivet, then Jesus sent two disciples, saying to them: Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her: loose them and bring them to me. And if any man shall say anything to you, say ye, that the Lord hath need of them: and forthwith he will let them go." St. Matth. 21:1-3. The disciples found everything as Christ had said.

"And when he drew near, seeing the city, he wept over it, saying: If thou also hadst known, and that in this thy day, the things that are to thy peace; but now they are hidden from thy eyes. For the days shall come upon thee: and thy enemies shall cast a trench about thee, and compass thee round, and straiten thee on every side, and beat thee flat to the ground, and thy children who are in thee: and they shall not leave in thee a stone upon a stone: because thou hast not known the time of thy visitation." St Luke 19:41-44.

About thirty-seven years later this prophecy was literally fulfilled. Under the leadership of the Roman general Titus, Jerusalem was utterly destroyed,

and the destruction was so complete, that not a stone was left upon a stone.

Jesus foretold His own bitter passion and death and His glorious resurrection; the abandonment of His disciples; the denial of Peter; the betrayal of Judas; His ascension into heaven; the coming of the Holy Ghost; the propagation and persecution of His Church; the conversion of the Gentiles, and the end of the world.

The people called Him simply "The Prophet:" "A great prophet is risen up among us." St. Luke 7:16. "Sir, I perceive that thou art a prophet." St. John 4:19. "This is of a truth the prophet, that is to come into the world." St. John 6:14. "This is the prophet indeed." St. John 7:40. "This is Jesus the prophet, from Nazareth of Galilee." St. Matth. 21:11. "They held him as a prophet." St. Matth. 21:46. "And the one of them, whose name was Cleophas, answering, said to him: Art thou only a stranger in Jerusalem, and hast not known the things that have been done there in these days? To whom he said: What things? And they said: Concerning Jesus of Nazareth, who was a prophet, mighty in work and word before God and all the people." St. Luke 24:18, 19.

His Triumphal Entry into Jerusalem.

About 520 years before Christ, shortly after the return from the Babylonian captivity, during the reign of the Persian king Darius Hystaspes, Zacharias, one of the twelve minor prophets, saw in a

vision how the Savior would make His triumphal entry into Jerusalem.

"Rejoice greatly, O daughter of Sion, shout for joy, O daughter of Jerusalem: BEHOLD THY KING will come to thee, the just and savior: he is poor, and riding upon an ass, and upon a colt the foal of an ass." Zach. 9:9.

Behold the fulfillment of this prediction. "And when they drew nigh to Jerusalem, and were come to Bethphage, unto mount Olivet, then Jesus sent two disciples, saying to them: Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her: loose them and bring them to me. And if any man shall say anything to you, say ye, that the Lord hath need of them: and forthwith he will let them go. Now all this was done that it might be fulfilled which was spoken by the prophet, saying: *Tell ye the daughter of Sion: Behold thy king cometh to thee, meek, and sitting upon an ass, and a colt the foal of her that is used to the yoke.* And the disciples going, did as Jesus commanded them." St. Matth. 21:1-6.

Jesus had raised Lazarus from the grave. "And on the next day, a great multitude that was come to the festival day, when they had heard that Jesus was coming to Jerusalem, took branches of palm trees, and went forth to meet him, and cried: Hosanna, blessed is he that cometh in the name of the Lord, the king of Israel. And Jesus found a young ass, and sat upon it, as it is written: *Fear not, daughter of Sion:*

behold, thy king cometh, sitting on an ass's colt. These things his disciples did not know at the first; but when Jesus was glorified, then they remembered that these things were written of him, and that they had done these things to him." St. John 12:12-16.

Jesus Christ the High Priest.

The Old Testament speaks of the priesthood of the Messiah and designates it by calling Him a priest for ever according to the order of Melchisedech. What does this sentence mean: "Thou art a priest for ever according to the order of Melchisedech?"

Before I answer this question directly, I shall quote from the fourteenth chapter of Genesis. Abram had worsted the enemies of Lot and defeated the allied armies of four kings. He was in the valley of Save, on his way home. "But Melchisedech the king of Salem, bringing forth bread and wine, for he was the priest of the most high God, blessed him, and said: Blessed be Abram by the most high God, who created heaven and earth. And blessed be the most high God, by whose protection the enemies are in thy hands. And he (Abram) gave him the tithes of all." Gen. 14:18-20.

Melchisedech was a priest, and therefore he offered up a sacrifice. A priest is one who offers sacrifice to Almighty God. The particular order of Melchisedech as distinguished from the Aaronitic priest-

hood of the Old Law consists in the kind of sacrifice he brought, namely bread and wine.

Now David, the psalmist, wrote concerning the Messiah: "The Lord hath sworn, and he will not repent: *Thou art a priest for ever according to the order of Melchisedech.*" Ps. 109:4.

This is the answer to the question asked: As Melchisedech offered bread and wine, so in a similar manner the Messiah will make use of the same in His sacrifice.

When did Jesus, as the promised Messiah, offer this sacrifice? It was at the Last Supper. This answer is to be found in the first three gospels and in the first letter of St. Paul to the Corinthians. "And whilst they were at supper, Jesus took bread, and blessed, and broke: and gave to his disciples, and said: Take ye, and eat. This is my body. And taking the chalice, he gave thanks, and gave to them, saying: Drink ye all of this. For this is my blood of the new testament, which shall be shed for many unto remission of sins." Matth. 26:26-28.

"He shall be a priest upon his throne." Zach. 6:13.

About four hundred years before Christ, Malachias, the last of the Old Testament prophets, brought the following message: "*From the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation: for my*

name is great among the Gentiles, saith the Lord of hosts." Mal. 1:11.

This sacrifice and clean oblation is not to be restricted to one place or nation, but it is to be offered everywhere among all nations from the rising of the sun even to the going down.

The sacrifice of Jesus Christ according to the order of Melchisedech, the clean oblation, Jesus Christ, under the appearances of bread and wine, the sacrifice of the Mass is offered up to God from the rising of the sun even to the going down, the world over, among all nations. "Having therefore a great high priest that hath passed into the heavens, Jesus the Son of God: let us hold fast our confession. For we have not a high priest, who cannot have compassion on our infirmities: but one tempted in all things like as we are, without sin. Let us go therefore with confidence to the throne of grace: that we may obtain mercy, and find grace in seasonable aid." Heb. 4:14-16. "So Christ also did not glorify himself, that he might be made a high priest: but he that said unto him: *Thou art my Son, this day have I begotten thee.* As he saith also in another place: *Thou art a priest for ever, according to the order of Melchisedech.* Who in the days of his flesh, with a strong cry and tears, offering up prayers and supplications to him that was able to save him from death, was heard for his reverence. And whereas indeed he was the Son of God, he learned obedience by the things which he suffered: and being consum-

mated, he became, to all that obey him, the cause of eternal salvation. Called by God a high priest according to the order of Melchisedech." Heb. 5: 5-10.

"Now of the things which we have spoken, this is the sum: We have such an high priest, who is set on the right hand of the throne of majesty in the heavens, a minister of holies, and of the true tabernacle, which the Lord hath pitched, and not man." Heb. 8:1, 2. The Apostles were to continue the work Jesus had begun. "As the Father hath sent me, I also send you." St. John 20:21.

From the first letter of St. Paul to the Corinthians it is evident that the apostles made use of the power conferred upon them at the last supper by the words: "Do this for a commemoration of me." Luke 22:19. For he puts a question which presupposes an affirmative answer: "The chalice of benediction, which we bless, is it not the communion of the blood of Christ? And the bread, which we break, is it not the partaking of the body of the Lord?" 1 Cor. 10:16. Every representative of Jesus Christ, every Catholic priest anywhere in the world, can ask the same question; and everywhere the members of the true Church will give the implied affirmative answer of the early Corinthians to this question of St. Paul: ("The chalice of benediction, which we bless, is it not the communion of the blood of Christ? And the bread, which we break, is it not the partaking of the body of the Lord?") Through His rep-

representatives, Jesus, the high priest for ever according to the order of Melchisedech, offers up the clean oblation, and God's name is great on account of it among the Gentiles.

His Bloody Passion.

PLOTTING AGAINST HIM AND THE BETRAYAL BY JUDAS.—*"All my enemies whispered together against me: they devised evils to me. They determined against me an unjust word: shall he that sleepeth rise again no more? For even the man of my peace, in whom I trusted, who ate my bread, hath greatly supplanted me."* Ps. 40:8-10.

"He boasteth that he hath the knowledge of God, and calleth himself the son of God. He is become a censurer of our thoughts. He is grievous unto us, even to behold: for his life is not like other men's, and his ways are very different. We are esteemed by him as triflers, and he abstaineth from our ways as from filthiness, and he preferreth the latter end of the just, and glorieth that he hath God for his father. Let us see then if his words be true, and let us prove what shall happen to him, and we shall know what his end shall be. For if he be the true son of God, he will defend him, and will deliver him from the hands of his enemies. Let us examine him by outrages and tortures, that we may know his meekness and try his patience. Let us condemn him to a most shameful death: for there shall be respect

had unto him by his words. These things they thought, and were deceived: for their own malice blinded them." Wisdom 2:13-21.

See how minutely the above prediction was fulfilled in the bloody passion and death of Jesus:

"Then were gathered together the chief priests and ancients of the people into the court of the high-priest, who was called Caiphas: And they consulted together, that by subtilty they might apprehend Jesus, and put him to death." St. Matth. 26:3, 4.

Whilst Jesus Christ instituted the Blessed Eucharist to feed our souls with His own flesh and blood and to remain with us in the Sacrament of Love, whilst He gave Himself to us, mankind ungratefully plotted His death.

"And they weighed for my wages thirty pieces of silver. And the Lord said to me: Cast it to the statuary, a handsome price, that I was prized at by them. And I took the thirty pieces of silver, and I cast them into the house of the Lord to the statuary." Zach. 11:12, 13.

"And whilst they were eating, he said: Amen I say to you, that one of you is about to betray me. And they being very much troubled, began every one to say: Is it I, Lord? But he answering, said: He that dippeth his hand with me in the dish, he shall betray me. The Son of man indeed goeth, as it is written of him: but woe to that man by whom the Son of man shall be betrayed: it were better for him, if that man had not been born. And Judas

that betrayed him, answering, said: Is it I, Rabbi? He saith to him: Thou hast said it." St. Matth. 26:21-25. "And when he had dipped the bread, he gave it to Judas Iscariot, the son of Simon. And after the morsel, Satan entered into him." St. John 13:26, 27. Several days before Judas Iscariot had promised the enemies of Christ that he would betray Him into their hands for the sum of thirty pieces of silver. After the last supper, he went to them again for the same purpose.

"Awake, O sword, against my shepherd, and against the man that cleaveth to me, saith the Lord of hosts: *strike the shepherd, and the sheep shall be scattered.*" Zach. 13:7.

Jesus had given Himself to His disciples under the appearances of bread and wine, spoken kindly to them, prayed for their lasting unity, "and a hymn being said, they went out unto mount Olivet. Then Jesus saith to them: All you shall be scandalized in me this night. For it is written: *I will strike the shepherd, and the sheep of the flock shall be dispersed.* But after I shall be risen again, I will go before you into Galilee." St. Matth. 26:30-32.

"*My heart is troubled within me: and the fear of death is fallen upon me. Fear and trembling are come upon me: and darkness hath covered me.*" Ps. 54:5, 6. "*I have labored with crying; my jaws are become hoarse: my eyes have failed, whilst I hope in my God.*" Ps. 68:4.

How accurately the royal prophet describes the inmost thoughts of our agonizing Savior!

"Then Jesus came with them into a country place which is called Gethsemani; and he said to his disciples: Sit you here, till I go yonder and pray. And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful and to be sad. Then he saith to them: My soul is sorrowful even unto death: stay you here, and watch with me." St. Matth. 26:36-38. "And he was withdrawn away from them a stone's cast; and kneeling down, he prayed, saying: Father, if thou wilt, remove this chalice from me: but yet not my will, but thine be done. And there appeared to him an angel from heaven, strengthening him. And being in an agony, he prayed the longer. And his sweat became as drops of blood, trickling down upon the ground. And when he rose from prayer and was come to his disciples, he found them sleeping for sorrow. And he said to them: Why sleep you? Arise, pray, lest you enter into temptation. As he was yet speaking, behold a multitude; and he that was called Judas, one of the twelve, went before them, and drew near to Jesus, for to kiss him. And Jesus said to him: Judas, dost thou betray the Son of man with a kiss?" St. Luke 22:41-48. "Jesus therefore knowing all things that should come upon him, went forth, and said to them: Whom seek ye? They answered him: Jesus of Nazareth. Jesus saith to them: I am he. And Judas also, who betrayed him, stood with them. As soon therefore as

he had said to them: I am he; they went backward, and fell to the ground. Again therefore he asked them: Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he. If therefore you seek me, let these go their way, that the word might be fulfilled which he said: Of them whom thou hast given me, I have not lost any one. Then Simon Peter, having a sword, drew it, and struck the servant of the high priest, and cut off his right ear. And the name of the servant was Malchus. Jesus therefore said to Peter: Put up thy sword into the scabbard. The chalice which my Father hath given me, shall I not drink it? Then the band and the tribune, and the servants of the Jews, took Jesus, and bound him: and they led him away to Annas first, for he was the father-in-law to Caiphas, who was the high priest of that year." St. John 18:4-13.

THE ABUSE DURING THE NIGHT.—*"I have given my body to the strikers, and my cheeks to them that plucked them: I have not turned away my face from them that rebuked me, and spit upon me."* Is. 50:6. *"He shall give his cheek to him that striketh him, he shall be filled with reproaches."* Lam. 3:30.

St. Matthew, St. Mark, St. Luke and St. John record the fulfilment of these prophecies. It seems as though the prophets beheld our Savior in his suffering.

"And the chief priests and the whole council sought false witness against Jesus, that they might put him

to death: and they found not, whereas many false witnesses had come in. And last of all there came two false witnesses: And they said: This man said, I am able to destroy the temple of God, and after three days to rebuild it. And the high priest rising up, said to him: Answerest thou nothing to the things which these witness against thee? But Jesus held his peace. And the high priest said to him: I adjure thee by the living God, that thou tell us if thou be the Christ the Son of God. Jesus saith to him: Thou hast said it. Nevertheless I say to you, hereafter you shall see the Son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high priest rent his garments, saying: He hath blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy: What think you? But they answering, said: He is guilty of death. Then did they spit in his face, and buffeted him: and others struck his face with the palms of their hands, saying: Prophecy unto us, O Christ, who is he that struck thee?" St. Matth. 26:59-68. Condemned on account of professing His divinity, Jesus is abused all night, and at the dawn of day, He is accused and mocked before Pontius Pilate and the immoral murderer, king Herod.

"He will crown thee with a crown of tribulation, he will toss thee like a ball into a large and spacious country: there shalt thou die." Is. 22:18.

A MAN OF SORROWS.—Isaias saw in a vision the

heart-rending scene of the first Good Friday. Behold his accurate description of the passion of Christ! "Who hath believed our report? And to whom is the arm of the Lord revealed? And he shall grow up as a tender plant before him, and as a root out of a thirsty ground: there is no beauty in him, nor comeliness: and we have seen him, and there was no sightliness, that we should be desirous of him: Despised, and the most abject of men, a man of sorrows, and acquainted with infirmity: and his look was as it were hidden and despised, whereupon we esteemed him not. Surely he hath borne our infirmities and carried our sorrows: and we have thought him as it were a leper, and as one struck by God and afflicted. But he was wounded for our iniquities, he was bruised for our sins: the chastisement of our peace was upon him, and by his bruises we are healed. All we like sheep have gone astray, every one hath turned aside into his own way: and the Lord hath laid on him the iniquity of us all. He was offered because it was his own will, and he opened not his mouth: he shall be led as a sheep to the slaughter, and shall be dumb as a lamb before his shearer, and he shall not open his mouth. He was taken away from distress, and from judgment: who shall declare his generation? because he is cut off out of the land of the living: for the wickedness of my people have I struck him. And he shall give the ungodly for his burial, and the rich for his death: because he hath done no iniquity, neither was there deceit in his

mouth. And the Lord was pleased to bruise him in infirmity: if he shall lay down his life for sin, he shall see a long-lived seed, and the will of the Lord shall be prosperous in his hand. Because his soul hath abored, he shall see and be filled: by his knowledge shall this my just servant justify many, and he shall bear their iniquities. Therefore will I distribute to him very many, and he shall divide the spoils of the strong, because he hath delivered his soul unto death, and was reputed with the wicked: and he hath borne the sins of many, and hath prayed for the transgressors." Is. 53.

HE IS COVERED WITH BLOOD.—"Who is this that cometh from Edom, with dyed garments from Bosra, this beautiful one in his robe, walking in the greatness of his strength? I, that speak justice, and am a defender to save. *Why then is thy apparel red, and thy garments like theirs that tread in the winepress?* I have trodden the winepress alone,[†] and of the Gentiles there is not a man with me: I have trampled on them in my indignation, and have trodden them down in my wrath, and their blood is sprinkled upon my garments, and I have stained all my apparel. For the day of vengeance is in my heart, the year of my redemption is come. *I looked about, and there was none to help: I sought, and there was none to give aid.*" Is. 63:1-5.

"Pilate, calling together the chief priests, and the magistrates, and the people, said to them: You have presented unto me this man, as one that

perverteth the people; and behold I, having examined him before you, find no cause in this man, in those things wherein you accuse him. No, nor Herod neither. For I sent you to him, and behold, nothing worthy of death is done to him. I will chastise him therefore, and release him." St. Luke 23:13-16.

"From the sole of the foot unto the top of the head, there is no soundness therein: wounds and bruises and swelling sores: they are not bound up, nor dressed, nor fomented with oil." Is. 1:6.

Although Pilate publicly declared the innocence of Jesus, nevertheless he condemned Him to the public chastisement. Jesus was divested of His garments, tied to a pillar and lashed and scourged until there was not a sound spot on Him from the sole of His feet to the crown of His head. His whole body was lacerated and covered with blood. As the cord which fastened His hands above His head to the pillar was loosened, Jesus sank exhausted in His own precious blood. His inhuman executioners pushed Him aside, and "put a scarlet cloak about him. And plating a crown of thorns, they put it upon his head, and a reed in his right hand. And bowing the knee before him, they mocked him, saying: Hail, king of the Jews. And spitting upon him, they took the reed, and struck his head." St. Matth. 27:28-30. "Pilate therefore went forth again, and saith to them: Behold, I

bring him forth unto you, that you may know that I find no cause in him. (Jesus therefore came forth, bearing the crown of thorns and the purple garment.) And he saith to them: Behold the Man. When the chief priests, therefore, and the servants, had seen him, they cried out, saying: Crucify him, crucify him. Pilate saith to them: Take him you, and crucify him: for I find no cause in him. The Jews answered him: We have a law; and according to the law he ought to die, *because he made himself the Son of God*. When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again, and he said to Jesus: Whence art thou? But Jesus gave him no answer. Pilate therefore saith to him: Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee? Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore, he that hath delivered me to thee, hath the greater sin. And from henceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man, thou art not Caesar's friend. For whosoever maketh himself a king, speaketh against Ceasar." St. John 19:4-12. "And Pilate seeing that he prevailed nothing, but that rather a tumult was made; taking water washed his hands before the people, saying: I am innocent of the blood of this just man; look you to it. And the whole people answering, said: His blood be

upon us and upon our children." St. Matth. 27:24, 25.

The scarlet cloak was hurriedly torn from His sore body, and the reopened wounds bled anew. Vested in His own garments and tied with ropes, the heavy cross upon His bleeding shoulders, Jesus was led to execution over the stony streets of Jerusalem. All along the streets, His path was marked with His precious blood. His sorrowful mother met Him on the way. Simon of Cyrene was forced to help Jesus carry the cross, and the women lamenting by the way-side heard Him say: "Daughters of Jerusalem, weep not over me; but weep for yourselves, and for your children." St. Luke 23:28.

When they arrived at Mt. Calvary, Jesus was again and for the last time bereft of His garments. Lying on the cross His hands and feet were nailed to the wood, and the cross was raised. There Jesus hung for three long dreary hours in view of His dear sorrowful mother, the ever-blessed Virgin Mary, who was unable to offer Him any relief.

HANGING ON THE CROSS.—About one thousand years ere this, the psalmist had a vision of the suffering Savior. We read of it in the twenty-first psalm: "O God my God, look upon me: *why hast thou forsaken me?* O my God, I shall cry by day, and thou wilt not hear: and by night, and it shall not be reputed as folly in me. But thou dwellest in the holy place, the praise of Israel. In thee have our fathers hoped: they have hoped, and thou hast de-

livered them. They cried to thee, and they were saved: they trusted in thee, and were not confounded. *But I am a worm, and no man: the reproach of men, and the outcast of the people. All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head. He hoped in the Lord, let him deliver him: let him save him, seeing he delighteth in him.* For tribulation is very near: for *there is none to help me.* Many calves have surrounded me: fat bulls have besieged me. *They have opened their mouths against me, as a lion ravening and roaring.* I am poured out like water; and all my bones are scattered. My heart is become like wax melting in the midst of my bowels. My strength is dried up like a potsherd, *and my tongue hath cleaved to my jaws:* and thou hast brought me down into the dust of death. For many dogs have encompassed me: *the council of the malignant hath besieged me. They have dug my hands and feet. They have numbered all my bones. And they have looked and stared upon me. They parted my garments amongst them; and upon my vesture they cast lots.*" Ps. 21:2-19. "And I looked for one that would grieve together with me, but there was none: and for one that would comfort me, and I found none. *And in my thirst they gave me vinegar to drink.*" Ps. 68:21, 22. "Thou also by the blood of thy testament hast sent for thy prisoners out of the pit." Zach. 9:11. "They shall look upon me, whom they have pierced." Zach. 12:10. "And they shall say to him: *What are these wounds*

in the midst of thy hands? And he shall say: With these I was wounded in the house of them that loved me." Zach. 13:6.

Jesus hung on the cross in utter dereliction. "And they that passed by, blasphemed him, wagging their heads, and saying: Vah, thou that destroyest the temple of God, and in three dost rebuild it: save thy own self: if thou be the Son of God, come down from the cross. In like manner also the chief priests, with the scribes and ancients, mocking, said: He saved others; himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him now deliver him if he will have him; for he said: I am the Son of God: And the self-same thing the thieves also, that were crucified with him, reproached him with. Now from the sixth hour there was darkness over the whole earth, until the ninth hour." St. Matth. 27:39-45. "And Jesus said: *Father, forgive them, for they know not what they do.*" St. Luke 23:34. "And one of those robbers who were hanged, blasphemed him, saying: If thou be Christ, save thyself and us. But the other answering, rebuked him, saying: Neither dost thou fear God, seeing thou art under the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this man hath done no evil. And he said to Jesus: Lord, remember me when thou shalt come into thy kingdom. And Jesus said to him: *Amen I say to thee, this day thou shalt be with*

me in paradise." St. Luke 23:39-43. "Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen his mother and the disciple standing whom he loved, he saith to his mother: *Woman, behold thy son.* After that he saith to the disciple: *Behold thy mother.*" St. John 19:25-27. "And about the ninth hour Jesus cried with a loud voice, saying: *Eli, Eli, lamma sabacthani?* that is, *My God, my God, why hast thou forsaken me?*" St. Matth. 27:46. "Afterwards, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, said: *I thirst.* Now there was a vessel set there full of vinegar. And they, putting a sponge full of vinegar about hyssop, put it to his mouth. Jesus therefore, when he had taken the vinegar, said: *It is consummated.*" St. John 19:28-30. "And Jesus crying with a loud voice, said: *Father, into thy hands I commend my spirit.* And saying this, he gave up the ghost." St. Luke 23:46. "And behold the veil of the temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent. And the graves were opened and many bodies of the saints that had slept, arose, and coming out of the tombs after his resurrection, came into the holy city, and appeared to many. Now the centurion and they that were with him watching Jesus, having seen the earthquake, and the things that were done, were sore afraid, saying: Indeed this was the Son of

God." St. Matth. 27:51-54. "Then the Jews, (because it was the parasceve,) that the bodies might not remain upon the cross on the sabbath day, (for that was a great sabbath day,) besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came; and they broke the legs of the first, and of the other that was crucified with him. But after they were come to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it, hath given testimony; and his testimony is true. And he knoweth that he saith true; that you also may believe. For these things were done, that the scripture might be fulfilled. *You shall not break a bone of him.* And again another scripture saith: *They shall look on him whom they pierced.* And after these things, Joseph of Arimathea (because he was a disciple of Jesus, but secretly for fear of the Jews) besought Pilate that he might take away the body of Jesus. And Pilate gave leave. He came therefore, and took away the body of Jesus. And Nicodemus also came, (he who at the first came to Jesus by night,) bringing a mixture of myrrh and aloes, about an hundred pound weight. They took therefore the body of Jesus, and bound it in linen cloths, with the spices, as the manner of the Jews is to bury. Now there was in the place where he was crucified, a garden; and in the garden a new sepul-

chre, wherein no man yet had been laid. There, therefore, because of the parasceve of the Jews, they laid Jesus, because the sepluchre was nigh at hand." St. John 19:31-42.

"I am counted among them that go down to the pit; I am become as a man without help, free among the dead. Like the slain sleeping in the sepulchres, whom thou rememberest no more: and they are cast off from thy hand. They have laid me in the lower pit: in the dark places, and in the shadow of death." Ps. 87:5-7.

His Glorious Resurrection.

THE leaders of the Jews came to Pilate and told him that they remembered that Jesus had said: "After three days I will rise again." Matth. 27:63. With his consent they placed a heavy stone before the sepulchre and set their guards.

"My flesh also shall rest in hope. Because thou wilt not leave my soul in hell (here the word hell means a grave); nor wilt thou give thy holy one to see corruption." Ps. 15:9, 10. *"And his sepulchre shall be glorious."* Is. 11:10. *"O death, I will be thy death; O hell, I will be thy bite."* Osee 13:14.

"And in the end of the sabbath, when it began to dawn towards the first day of the week, came Mary Magdalen and the other Mary, to see the sepulchre. And behold there was a great earth-

quake. For an angel of the Lord descended from heaven, and coming, rolled back the stone, and sat upon it. And his countenance was as lightning, and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead men. And the angel answering, said to the women: Fear not you; for I know that you seek Jesus who was crucified. He is not here, for he is risen, as he said. Come, and see the place where the Lord was laid. And going quickly, tell ye his disciples that he is risen: and behold he will go before you into Galilee; there you shall see him. Lo, I have foretold it to you. And they went out quickly from the sepulchre with fear and great joy, running to tell his disciples. And behold Jesus met them, saying: All hail. But they came up and took hold of his feet, and adored him. Then Jesus said to them: Fear not. Go, tell my brethren that they go into Galilee, there they shall see me. Who when they were departed, behold some of the guards came into the city, and told the chief priests all things that had been done." St. Matth. 28:1-11. Besides the pious women, some of his disciples saw him that same day. "Now when it was late that same day, the first of the week, and the doors shut, where the disciples were gathered together, for fear of the Jews, Jesus came and stood in the midst; and said to them: Peace be to you. And when he had said this, he shewed them his hands and his side. The disciples therefore were glad, when they saw the

Lord. He said therefore to them again: Peace be to you. As the Father hath sent me, I also send you. When he had said this, he breathed on them; and he said to them: Receive ye the Holy Ghost. Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." St. John 20:19-23. "He shewed himself alive after his passion, by many proofs, for forty days appearing to them, and speaking of the kingdom of God." Acts 1:3.

The Catholicity of His Church, the Kingdom of Heaven.

THE word *catholic*, which is derived from the Greek language, signifies *universal*. Speaking of the *catholicity* of the Church, we mean to say that the Church of Jesus Christ extends to all nations and to all times, that it is not narrow, neither racial, nor national, but for all races, nations, and times. This characteristic of His Church was foretold by the psalmist and the prophets of old.

"The Lord hath said to me: Thou art my son, this day have I begotten thee. *Ask of me, and I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession.*" Ps. 2: 7, 8. "*All the ends of the earth shall remember, and shall be converted to the Lord: and all the kindreds of the Gentiles shall adore in his sight.*" Ps. 21:28.

"And he shall rule from sea to sea, and from the river unto the ends of the earth." Ps. 71:8.

"And in the last days the mountain of the house of the Lord shall be prepared on the top of mountains, and it shall be exalted above the hills, and all nations shall flow unto it. And many people shall go, and say: Come and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us his ways, and we will walk in his paths: for the law shall come forth from Sion, and the word of the Lord from Jerusalem." Is. 2:2, 3. "And he said: It is a small thing that thou shouldst be my servant to raise up the tribes of Jacob, and to convert the dregs of Israel. Behold, I have given thee to be the light of the Gentiles, that thou mayst be my salvation even to the farthest part of the earth." Is. 49:6. "Behold these shall come from afar, and behold these from the north and from the sea, and these from the south country." Is. 49:12. "Lift up thy eyes round about, and see: all these are gathered together, they are come to thee: thy sons shall come from afar, and thy daughters shall rise up at thy side. Then shalt thou see, and abound, and thy heart shall wonder and be enlarged, when the multitude of the sea shall be converted to thee, the strength of the Gentiles shall come to thee." Is. 60:4, 5.

"But in the days of those kingdoms the God of heaven will set up a kingdom that shall never be destroyed." Daniel 2:44. "I beheld therefore in the vision of the night, and lo, one like the son of man

came with the clouds of heaven, and he came even to the Ancient of days: and they presented him before him. And he gave him power, and glory, and a kingdom: and all peoples, tribes and tongues shall serve him: his power is an everlasting power that shall not be taken away: and his kingdom that shall not be destroyed." Dan. 7:13, 14.

"For the earth shall be filled, that men may know the glory of the Lord, as waters covering the sea." Habacuc 2:14.

"And he shall speak peace to the Gentiles, and his power shall be from sea to sea, and from the rivers even to the end of the earth." Zach. 9:10.

"For from the rising of the sun even to the going down, my name is great among the Gentiles, and in every place there is sacrifice, and there is offered to my name a clean oblation: for my name is great among the Gentiles, saith the Lord of hosts." Mal. 1:11.

"And I say to thee: That thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it." St. Matth. 16:18. *"And this gospel of the kingdom, shall be preached in the whole world, for a testimony to all nations, and then shall the consummation come."* St. Matth. 24:14. *"Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days, even to the consummation of the world."* St. Matth. 28:19, 20.

"And he said to them: Go ye into the whole world, and preach the gospel to every creature. He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned." St. Mark 16:15, 16.

"You shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost part of the earth." Acts 1:8.

"But they going forth preached everywhere: the Lord working withal, and confirming the word with signs that followed." St. Mark 16:20.

"First I give thanks to my God, through Jesus Christ, for you all, because your faith is spoken of in the whole world." Rom. 1:8.

"Grace be to you and peace from God our Father, and from the Lord Jesus Christ. We give thanks to God, and the Father of our Lord Jesus Christ, praying always for you. Hearing your faith in Christ Jesus, and the love which you have towards all the saints. For the hope that is laid up for you in heaven, which you have heard in the word of the truth of the gospel, which is come unto you, as also it is in the whole world, and bringeth forth fruit and groweth, even as it doth in you, since the day you heard and knew the grace of God in truth." Col. 1:3-6.

His Ascension into Heaven.

"LIFT up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in. Who is this King of Glory? the Lord who is strong and mighty: the Lord mighty in battle. Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in. Who is this King of Glory? the Lord of hosts, he is the King of Glory." Ps. 23:7-10. "God is ascended with jubilee." Ps. 46:6. "Thou hast ascended on high, thou hast led captivity captive." Ps. 67:19.

"And the Lord Jesus, after he had spoken to them, was taken up into heaven, and sitteth on the right hand of God." St. Mark 16:19. "And it came to pass, whilst he blessed them, he departed from them, and was carried up to heaven." St. Luke 24:51. "While they looked on, he was raised up: and a cloud received him out of their sight. And while they were beholding him going up to heaven, behold two men stood by them in white garments. Who also said: Ye men of Galilee, why stand you looking up to heaven? This Jesus who is taken up from you into heaven, shall so come, as you have seen him going into heaven." Acts 1:9-11.

"One God and Father of all, who is above all, and through all, and in us all. But to every one of us is given grace, according to the measure of the giving of Christ. Wherefore he saith: *Ascending on high, he led captivity captive; he gave gifts to men.*

Now that he ascended, what is it, but because he also descended first into the lower parts of the earth? He that descended is the same also that ascended above all the heavens, that he might fill all things." Eph. 4:6-10. "Who (Jesus Christ), is on the right hand of God, swallowing down death, that we might be made heirs of life everlasting: being gone into heaven, the angels and powers and virtues being made subject to him." 1 Peter 3:22.

Jesus is God.

FOR brevity's sake I cite only those passages from the Old Testament, in which the promised Messiah is directly called God.

In the second psalm of David, He is called the Son of God; in the eighth chapter of Proverbs we read that He was with God from the beginning, from eternity; in the seventh chapter of Daniel, His power is called an everlasting power. Such and similar passages I omit and adduce in italics those exclusively which call Him God directly. "*Thy throne, O God, is for ever and ever: the scepter of thy kingdom is a sceptre of uprightness.*" Ps. 44:7.

"*Behold a virgin shall conceive, and bear a son, and his name shall be called Emmanuel.*" Is. 7:14. *Emmanuel* means God with us.

"*For a child is born to us, and a son is given to us, and the government is upon his shoulder: and his name shall be called, Wonderful, Counsellor, God*

the Mighty, the Father of the world to come, the Prince of Peace." Is. 9:6.

"And they shall say in that day: Lo, this is our God, we have waited for him, and he will save us: this is the Lord, we have patiently waited for him, we shall rejoice and be joyful in his salvation." Is. 25:9.

"Say to the fainthearted: Take courage, and fear not: behold your God will bring the revenge of recompense: God himself will come and will save you." Is. 35:4.

"The voice of one crying in the desert: Prepare ye the way of the Lord, make straight in the wilderness the paths of our God." Is. 40:3.

For the last nineteen hundred years, numberless people, all true Christians, address Jesus as Thomas did, when he saw Him eight days after His resurrection: *"My Lord, and my God."* St. John 20:28. *"Beware lest any man cheat you by philosophy, and vain deceit; according to the tradition of men, according to the elements of the world, and not according to Christ: for in him dwelleth all the fulness of the Godhead corporeally."* Col. 2:8, 9.

Having a human body, a human soul, and hence a human nature, Jesus Christ is nevertheless a divine person and possesses the same nature as God the Father and God the Holy Ghost. As the centurion cried out standing near the cross of the dead Savior: *"Indeed this man was the son of God"* (St. Mark 15:39); so we proclaim fully convinced: Jesus Christ,

the son of the Blessed Virgin Mary, is indeed the Son of God. He is God.

Jesus Our God will Come Again.

“**T**HE GOD of gods, the Lord hath spoken: and he hath called the earth. From the rising of the sun, to the going down thereof: out of Sion the loveliness of his beauty. *God shall come manifestly: our God shall come, and shall not keep silence. A fire shall burn before him: and a mighty tempest shall be round about him. He shall call heaven from above, and the earth, to judge his people.*” Ps. 49:1-4.

“Clouds and darkness are round about him: justice and judgment are the establishment of his throne. A fire shall go before him, and shall burn his enemies round about. His lightnings have shone forth to the world: the earth saw and trembled.” Ps. 96:2-4,

“I will gather together all nations, and will bring them down into the valley of Josaphat.” Joel 3:2.
“Let them arise, and let the nations come up into the valley of Josaphat: for there I will sit to judge all nations round about.” Joel 3:12.

Jesus Christ, the Messiah, the Son of God foretold His final coming. “For the Son of man shall come in the glory of his Father with his angels: and then will he render to every man according to his works.” St. Matth. 16:27.

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“For as the lightning that lighteneth from under heaven, shineth unto the parts that are under heaven, so shall the Son of man be in his day.” St Luke 17:24.

One day His disciples asked Jesus about the time of the destruction of Jerusalem and about the signs that would precede His coming at the end of the world. “And Jesus answering, said to them: Take heed that no man seduce you: For many will come in my name saying, I am Christ: and they will seduce many. And you shall hear of wars and rumors of wars. See that ye be not troubled. For these things must come to pass, but the end is not yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be pestilences, and famines, and earthquakes in places: Now all these are the beginnings of the sorrow. Then shall they deliver you up to be afflicted, and shall put you to death: and you shall be hated by all nations for my name’s sake. And then shall many be scandalized: and shall betray one another: and shall hate one another. And many false prophets shall rise, and shall seduce many. And because iniquity hath abounded, the charity of many shall grow cold. But he that shall persevere to the end, he shall be saved. And this gospel of the kingdom shall be preached in the whole world, for a testimony to all nations, and then shall the consummation come.” St. Matth. 24:4-14.

“And immediately after the tribulation of those

days, the sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven, and the powers of heaven shall be moved: and then shall appear the sign of the Son of man in heaven: and then shall all tribes of the earth mourn: and they shall see the Son of man coming in the clouds of heaven with much power and majesty. And he shall send his angels with a trumpet, and a great voice: and they shall gather together his elect from the four winds, from the farthest parts of the heavens to the utmost bounds of them." St. Matth. 24:29-31.

"For neither doth the Father judge any man, but hath given all judgment to the Son." St. John 5:22.

St. Peter, speaking of Jesus Christ, says: "And he commanded us to preach to the people, and to testify that it is he who was appointed by God, to be judge of the living and of the dead." Acts 10:42. "Who shall render account to him, who is ready to judge the living and the dead." 1 Peter 4:5.

St. Paul testifies: "And God indeed having winked at the times of this ignorance, now declareth unto men, that all should everywhere do penance. Because he hath appointed a day wherein he will judge the world in equity, by the man whom he hath appointed; giving faith to all, by raising him up from the dead." Acts 17:30, 31. "God shall judge the secrets of men by Jesus Christ, according to my gospel." Rom. 2:16. "For we must all be

manifested before the judgment seat of Christ, that every one may receive the proper things of the body, according as he hath done, whether it be good or evil." II. Cor. 5:10. "I charge thee, before God and Jesus Christ, who shall judge the living and the dead, by his coming, and his kingdom." II. Tim. 4:1. "I have fought a good fight, I have finished my course, I have kept the faith. As to the rest, there is laid up for me a crown of justice, which the Lord the just judge will render to me in that day: and not only to me, but to them also that love his coming." II. Tim. 4:7, 8.

In his apocalypse St. John tells us: "Behold, he cometh with the clouds, and every eye shall see him." Apoc. 1:7.

CONCLUDING REMARKS.

IN THIS brief prophetic biography of Jesus Christ, we have seen how from the very beginning of the human race, ere the Cherubim brandished their flaming swords before Paradise to keep the way of the tree of life, the Light of the World was seen like the dawn of a day; and as time wore on, it grew in splendor and brightness until it stood and stands like the bright noonday sun in the sight of an admiring world. "That was the true light, which enlighteneth every man that cometh into this world." St. John 1:9.

As we stood upon the brink of time and watched the centuries, like racing waves, bouncing and tossing onward unto the ocean of eternity, we noticed the guides along the shores, the prophets of God, hopefully pointing to Him by Whom the world was made. The wayfarers who heard the inspired message bore the heat and the cold of the day more cheerfully as they passed through fleeting time into the house of their eternity. The days came when "the Word was made flesh, and dwelt among us, (and we saw his glory, the glory, as it were, of the only begotten of the Father,) full of grace and truth." St. John 1:14. The Blessed Virgin Mary, St. Joseph, the pious shepherds, the venerable Simeon, the holy matron Anna, and many others, beheld Jesus face to face. For three years people flocked to Him, listened to His divine message, and received innumerable benefits from Him. Amid the encircling gloom of Calvary, friends and foes looked into the pallid face of Jesus, who hung there, nailed to the cross, in agonizing pangs for three long dreary hours, covered with His precious blood, to save mankind. His apostles and disciples, together with many others of His faithful followers, saw Him again after His resurrection, and for the last time on earth, when He triumphantly ascended into Heaven. However, He remained with us in the Sacrament of Love. He is with us and will remain in and with His Church unto the consummation of the world. Let our heart and soul remain with Jesus Christ, our God

and Savior. "Jesus saith to him: I am the way, and the truth, and the life. No man cometh to the Father, but by me." St. John 14:6. May Jesus Christ be loved and praised! May our hearts burn with love for Him whose sacred heart was pierced with a lance for us.

"I am the vine; you the branches: he that abideth in me, and I in him, the same beareth much fruit: for without me you can do nothing. If any one abide not in me: he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire, and he burneth. If you abide in me, and my words abide in you, you shall ask whatever you will, and it shall be done unto you. In this is my Father glorified; that you bring forth very much fruit, and become my disciples. As the Father hath loved me, I also have loved you. Abide in my love." St. John 15:5-9.

In conclusion I ask the pious reader often to say this indulgenced prayer for his own benefit and occasionally for me: "Eternal Father, I offer Thee the Most Precious Blood of Jesus Christ in expiation of my sins and for the wants of Holy Church."

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